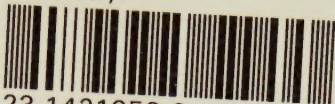


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THE FRIEND OF SIR PHILIP SIDNEY.



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LORD BROOKE.

2863

The
Friend of Sir Philip Sidney:
Being Selections from the Works
in Verse and Prose of Fulke
Greville, Lord Brooke.
Made by Alexander
B. Grofart

*LONDON*

ELLIOT STOCK, 62, PATERNOSTER ROW

1894

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CAMDEN thus speaks of the somewhat odd-sounding Christian name of 'Fulke': 'Foulk, or Fulke, some derive from the German *vollg*, noble and gallant; but I, from *Folc*, the English-Saxon word for *people*; as though it was the same with *publius* of the Romans, and only translated from *publius*, as beloved of the people and commons' ('Remains,' 1615, under 'Names'). One willingly accepts a lustrous etymology of this kind from a Camden. The Earls of Warwick and Brooke still keep up the name.

Born 1554—murdered 30th September, 1628.

On tombstone in S. Mary's Church, Warwick,
erected during his lifetime.

Solus Grevill
Seruant to Queene Elizabeth
Concellor to King James
Trend to Sir Philip Sidney.
Trophæum Peccati.

INTRODUCTION.

Few will dispute that FULKE GREVILLE, LORD BROOKE, deserves a foremost place in any 'Elizabethan Library.' In the recently-issued 'English Prose: Selections' of Mr. HENRY CRAIK (Macmillan and Co., 1893), my friend Mr. GEORGE SAINTSBURY—than whom I know none better qualified to pronounce an irreversible verdict—among other fine and penetrative things says this of him:

'Perhaps it is not easy to find in all that generation of high-thinking and brilliantly-writing men, anyone who combines vivid expression with weighty thought more notably than Brooke does' (p. 425). Further, after lightly touching on faults of the age, he adds:

'Whether these defects of manner prove apparent stumbling-blocks in the way of those who would come at the matter, will depend very much, if not entirely, on the mental temper of each reader. But hardly anyone who surmounts them will,

I think, quarrel with Brooke's thought as poor, or deny that his style, however stiff and cumbrous, is costly in substance and magnificent in ornament' (p. 426).

Everyone may not know the splendid tribute paid by CHARLES LAMB in his 'Specimens,' and therefore I reproduce it here—presuming that necessarily 'Elia's' selections are drawn wholly from 'Alaham' and 'Mustapha':

'These two tragedies of Lord Brooke might with more propriety have been termed political treatises than plays. Their author has strangely contrived to make passion, character and interest of the highest order subservient to the expression of State dogmas and mysteries. He is nine parts Machiavel and Tacitus, for one part of Sophocles or Seneca. In this writer's estimate of the faculties of his own mind, the understanding must have held a most tyrannical pre-eminence. Whether we look into his plays or his most passionate love-poems, we shall find all frozen and made rigid with intellect. The finest movements of the human heart, the utmost grandeur of which the soul is capable, are essentially comprised in the actions and speeches of Cælica and Camena. Shakespeare, who

seems to have had a peculiar delight in contemplating womanly perfection, whom for his many sweet images of female excellence all women are in an especial manner bound to love, has not raised the ideal of the female character higher than Lord Brooke in these two women has done. But it requires a study equivalent to the learning of a new language to understand their meaning when they speak. It is, indeed, hard to hit :

“ Much like thy riddle, Samson, in one
day
Or seven though one should musing
sit.”

It is as if a being of pure intellect should take upon him to express the emotions of our sensitive natures. There would be all knowledge, but sympathetic expression would be wanting.

It may seem like high-treason to demur to such an one as Charles Lamb's conception of Lord Brooke. Its fundamental misconception is refuted by the life-long pathos of his love for 'dead Sidney,' and his cordial recognition and welcome of Giordano Bruno, and in his late evening-time of young Davenant, and his Shakespearian touches of

passion and 'black lightning' of power in developing the characters of Hala and Camena, and others. His intellect was unquestionably supreme, but his moral nature was sensitive as a woman's, and throughout tender and sweet in its expression. But, none the less, every admirer of Lord Brooke is grateful for 'Elia's' eulogy. Nor was this recognition solitary. A scholar ripe and good—the late JAMES CROSSLEY, of Manchester, thus wrote me :

'Lord Brooke is well worthy of all the pains you have bestowed upon him, and will now, I trust, be brought out into greater prominence. Of him I have been an admirer from my early days. I remember well that the last evening I spent with Charles Lamb—and it is now (1870) five-and-forty years ago—he descanted on the merits of this "Nobiliorum Poetarum nobilissimus," as he called him, with the folio before him, reading his favourite passages with an interjectional commentary, and treating him with a sympathetic feeling and felicity of criticism which threw into the shade what he had written, good as it was, in his "Specimens."'

Mr. Crossley refers to our collective and only adequate edition of Lord Brooke's

Works in the Fuller Worthies' Library
(4 vols.).

To these encomiums I cannot deny myself the pleasure of adding Mrs. Humphry Ward's well-weighed and admirable verdict, as follows :

'The poems of Lord Brooke . . . have a real and permanent value, though they can never hope to appeal to any other than a limited, and, so to speak, professional audience. They are the work of a man of great thinking powers, and of singular nobility and uprightness of character. The sheer power of mind shown in these strange plays and treatises and so-called sonnets is undeniable. Every now and then it leads their author to a genuine success, to a fine chorus, a speech of weird and concentrated passion as impressive as a speech of Ford's, though even less human, a shorter poem of real and fanciful beauty. But generally we find this inborn power struggling with a medium of expression so cumbrous and intricate and stumbling, that neither thought nor fancy can find their way through it. Words are taxed beyond what they can bear ; all thoughts, whether great or trivial, are tortured into the same over-laboured dress ; there is no ease, no flow, no joy. . . . Yet

at bottom Lord Brooke had many of the poet's gifts. The worst things contain a scant measure of fine lines and passages, such as perhaps few other Elizabethan writers below the first circle could have written, expressed with admirable resonance and terseness. At his best he rises very high . . . to which may be added that among the religious poems of Cælica there is perhaps simpler and sincerer work than Lord Brooke produced anywhere else' (*The English Poets: Selections*, edited by Thomas Humphrey Ward, M.A., vol. i., pp. 365-68). The very characteristics or faults, if it must be, indicated by Mrs. Ward, go to render our present little volume a better representative of his unique genius than even the complete works. Herein I have endeavoured to divide our selections equally between the Verse and Prose. But his Verse, equally with his Prose, lends itself readily to choice quotations of maxim and quip, sentiment and fancy, saw and axiom.

One sighs that, contemporary and near neighbour of Shakespeare as he was, Lord Brooke, while noticing many others, did not leave something concerning him. Only one bit makes us willing to think he was

thinking of him, or at least included him, e.g., in his announcement of the non-acting character of his own plays : ' I have made these tragedies no plays for the stage ; be it known, it was no part of my purpose to write for them, against whom so many good and great spirits have already written ' (' Sidney,' c. xviii.).

ALEXANDER B. GROSART.





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*APT SAYINGS AND MAXIMS
IN 'PICKED AND PACKED
WORDS.'*

1. Low Aims of Some Men of Science.

To make each Science rather hard than
great.

(*'Humane Learning,'* ft. 35.)

2. Public Opinion.

Thrones being strong because men think
them so.

(*'Declination of Monarchy,'* ft. 66.)

3. Despotism.

—Grow fondly scornful, idle, im-
perious,

Despising form and turning Law to
Will ;

Abridge our freedom to lord over us.

(*'Weak-minded Tyrants,'* ft. 100.)

4. *Force v. Wit.*

The Young—their wit is force ; the
old man's force is wit.

(‘Strong Tyrants,’ ft. 163.)

5. *Persecution.*

For what with Force God's true Reli-
gion spreads,

Is by her shadow Superstition known.

(‘Church,’ ft. 203.)

6. *Priest-greed.*

—Priests who cherish for their pride
and gain,

Those sins the very heathen did restrain.

(‘Wars,’ ft. 563.)

7. *Religion from Above.*

Religion stands not on corrupted things ;
Virtues that descend have heavenly
wings.

(‘Religion,’ ft. 29.)

8. *Retribution.*

Fruit of our boughs, whence Heaven
maketh rods.

(‘Cælica,’ lxii.)

9. *Shining shows Night.*

Which, glow-worm like, by shining,
show 'tis night.

(*Ibid.*, lxxix.)

10. *Things Seen at a Distance.*

The further off, the greater beauty
showing,
Lost only, or made less by perfect
knowing. (*Ibid.*, xcvi.)

and

[Men] oft adore most what they least do
know,
Like specious things which far off fairest
show. ('Peace,' ft. 514.)*

11. *God's In-coming.*

For God comes not till man be over-
thrown ;
Peace is the seed of grace in dead flesh
sown. ('Cælica,' xcvi.)

12. *Fortune and Misfortune.*

What is Fortune but a wat'ry glass,
Whose crystal forehead wants a steely
back ?
Where rain and storms bear all away
that was,
Whose ship alike both depths and shallows
wrack. (*Ibid.*, 106.)

* Either, much deeper and finer than Camp-
bell's :

' 'Tis distance lends enchantment to the view.'
—G.

13. *Spurious Martyrdom.*

In Pride's vainglorious martyrdom shall
burn. ('Alaham,' *prologus*.)

14. *Dignities do not always Dignify.*

Grand estates enlarge not little hearts.
(*Ibid.*, I, sc. I.)

15. *Weak Kings.*

With kings not strong in virtue nor in
vice,
I knew Truth was like pillars built on
ice. (*Ibid.*)

16. *Shame.*

They ever prosper whom the World
doth blame ;
Shame fees not climbing up, but falling
down. (*Ibid.*)

17. *Divine Delays.*

Yet fear thyself if Fame thou dost not
fear,
Revenge falls heavy when God doth
forbear. (*Ibid.*)

18. *Woman's Hatred.*

A woman's hate is ever dipt in blood,
And doth exile all counsels that be good.
(*Ibid.*, I, sc. 2.)

19. *God still Remains.*

While God is, it is baseness to despair ;
For Right more credit hath than Power
there. (*Ibid.*, 2, sc. 2.)

20. *Opinion.*

The glass of Horror is not fact, but
Fear ;
Opinion is a tyrant everywhere.
(*Ibid.*, 3, sc. 3.)

21. *Joy.*

True Joy is only Hope put out of fear.
(*Ibid.*)

22. *Posthumous Fame.*

Graves be the thrones of kings when
they be dead. (*Ibid.*, 4, sc. 3.)

23. *Scars.*

Wounds that are heal'd for ever leave a
scar. (*Ibid.*, ch. 4.)

24. *Masks.*

To mask your vice in pomps is vainly
done ;
Motes be not hidden in beams of the
sun. (*Ibid.*)

25. *Old Age.*

—Though his power be on my old
age built,
Yet that, as slow to ruin, he dislikes.
(‘Mustapha,’ 1, sc. 2.)

26. *Rising Sun = Royal Heir.*

The Persian agent some distraction
shew’d;
All else their eyes to their sun-rising
turn. (*Ibid.*)

27. *Kingliness.*

—Where worth and wisdom sove-
reign be,
And he that’s king of place is king of
men,
Change, chance, or ruin cannot enter
then. (*Ibid.*)

28. *Ignoble Kings.*

Wrapt in . . . crown-mists, men can-
not discern
How dearly they her glittering tinctures
earn. (*Ibid.*, ch. 1.)

29. *False Diplomacy.*

—Advantage between State and State,
Though finely got, yet proves unfortu-
nate;

And oft disorder-like in government,
Leave even those that prosper, discontent.
(*Ibid.*)

30. *Glory on Earth.*

They multiply in woes that add in
glories.
(*Ibid.*, 2, sc. 1.)

31. *Honour.*

—This slippery place of
Honour's steep,
Which we with envy get and danger
keep.
(*Ibid.*)

32. *Unarmed.*

He found him guarded only with his
worth.
(*Ibid.*)

33. *Misjudgea.*

Virtue to the World by Fortune known,
Is oft misjudged because she's over-
thrown.
(*Ibid.*)

34. *Ill Gains.*

That fortune still must be with all main-
tain'd
Which at the first with any ill is gain'd.
(*Ibid.*, 2, sc. 3.)

35. *Custom.*

—Custom shuts the windows up of
Shame,
That Craft may take upon her Wif-
dom's name. (*Ibid.*)

36. *Bad Delays and Good.*

Grace with delay grows weak and Fury
wife. (*Ibid.*)

37. *Ill Will.*

Forcing the will, which is to catch the
wind,
As if man's nature were more than his
mind. (*Ibid.*)

38. *Strength of Frailty.*

This parent's dotage, as it weakness is,
So works it with the vigor of disease.
(*Ibid.*, 3, sc. 1.)

39. *Love of Fame.*

Even tyrants covet to uphold their fame ;
Not fearing evil deeds, but evil name.
(*Ibid.*)

40. *Removal not Abandonment.*

Down is the idol, but the workman
lives. (*Ibid.*)

41. *Time.*

Time but the servant is of Power divine.
(*Ibid.*, ch. 3.)

42. *Desire.*

—There is no age in man's desire,
Which still is active, young and cannot
rest. (*Ibid.*)

43. *Slavery.*

Servitude—the sheath of tyrant's sword.
(*Ibid.*, 4, sc. 4.)

44. *Good World.*

Good World! where it is dangerous to
be good. (*Ibid.*)

45. *Oppression Leads to Rebellion.*

Men stir easily where the rein is hard.
(*Ibid.*)

46. *Rage and Jealousy.*

—Rage that glories to be cruel,
And Jealousy that fears she is not fearful.
(*Ibid.*, 5, sc. 2.)

47. *Vice-knowledge.*

—His affection turned any ill to
good;
Vice but of hers, being only under-
stood. (*Ibid.*, 5, sc. 4.)

48. *Pseudo-miracles.*

False miracles, which are but ignorance
of Cause. (*Ibid.*, ch. 5.)

49. *Trade-deceits.*

With good words put off ill merchan-
dise.

(‘Fame and Honour,’ ft. 60.)

50. *Subtlety not Wisdom.*

[Lettered Greece] . . . subtle, never
wife. (‘Mustapha,’ ch. 2.)

51. *Power’s Safety.*

Power is proud till it look down to Fear,
Though only safe by ever looking there.
(‘Alaham,’ 1, fc. 2.)

52. *Sunset.*

The sun doth while his beams descend,
Lighten the Earth, but shadow every
star.

(‘Humane Learning,’ ft. 19.)

53. *Goodness.*

—What works goodness only makes
men wise. (*Ibid.*, ft. 26.)

and

—Only who grows better, wiser is.
(*Ibid.*, ft. 139.)

54. *Good Laws.*

The Laws live only where the law doth
heed
Obedience to the works it binds us to.
(*Ibid.*, ft. 140.)

55. *Nature.*

Nature that in her wisdom never lies
Will shew deceit and wrong are never
wife.
(‘Strong Tyrants,’ ft. 174.)

56. *Good Government.*

That fearless each may in his cottage
sleep.
(‘Humane Learning,’ ft. 95.)

57. *Tyranny.*

—Who over slaves do tyrannize
By choice, are neither truly great nor
wise. (‘Commerce,’ ft. 422.)

58. *Bad Kings.*

Thrones find the immortal chang’d to
mortal awe. (‘Laws,’ ft. 313.)

59. *The Life, not the Profession.*

Men watch not what they speak, but
how they live.
(‘Wars,’ ft. 563.)

60. *Detronement.*

Contempt deposeth kings as well as
death. ('Mustapha,' 4, sc. 3.)

61. *Self-augur.*

Man then is augur of his own misfortune,
When his joy yields him arguments of
anguish. (*Ibid.*, 5, sc. 1.)

62. *Impossible.*

Impossible is but the faith of Fear.
(*'Alaham,'* 1, sc. 2.)

63. *Minions.*

—Whose effeminate unactiveness
To make themselves great, still made
sceptres less.
(*'Monarchy,'* § 1.)

64. *Worth.*

No trophies fit for Worth but love and
praise ;
Which shadow-like still follow active
rays. (*Ibid.*)

65. *Olden Times.*

Time did not yet incline to mask her
ill ;
Words grew in hearts ; men's hearts
were large and free ;

Bondage had them not brought in
flattery. (*Ibid.*)

66. *Equality.*

Equal in some things are the great'st
and least. (*Ibid.*)

67. *Power.*

Men are but blanks, where Power doth
write her lust. (*Ibid.*, § 2.)

68. *Poltroonery.*

Resolve to suffer and let Power do all :
Weakness in men, in children natural.
(*Ibid.*)

69. *Error.*

——Mark at length how Error runs in
rounds
And ever what it raiseth up confounds.
(*Ibid.*)

70. *Misgovernment.*

Time——

By succession of man's discontent,
Carries mischance upon misgovernment.
(*Ibid.*)

71. *Olympus.*

Olympus kept her sceptre without stain,

Till she let fall Power's tender reputa-
tion. (*Ibid.*, § 3.)

72. *Vice.*

Vice and Misfortune feldom go alone.
(*Ibid.*)

73. *Power.*

Yet let this light out of these clouds break
forth,
That Power hath no long being but in
worth. (*Ibid.*)

74. *Finite Being.*

With many eyes he must see wrong and
right,
That, finite being, would rule infinite.
(*'Cautions,'* § 4.)

75. *Faction.*

Only let Faction multiply her seed :
Two bodies headless feldom danger
heed. (*Ibid.*)

76. *Royal Popularity.*

Thus pleasing vices sometimes raise a
crown,
As austere virtues often pull it down.
(*Ibid.*, § 5.)

77. *Actions.*

Let tyrants think that all their acts
remain,
Spread like Apollo's beams in each
man's fight. (*Ibid.*)

78. *Petition of Rights.*

Spoil mankind of all Rights but com-
plaint. ('Church,' § 6.)

79. *Fame = Rumour.*

Fame again, which from blinding Power
takes light,
Both Cæsar's shadow is and Cato's
friend. ('Cælica,' cvi.)

80. *Awe.*

Whence man instructed well, and kept
in awe,
If not the inward, yet keeps outward
Law. (*Ibid.*)

81. *Laws.*

Power must use laws as her best instru-
ment :
Laws being maps, and councillors that
do
Shew forth diseases* and redress them too.
('Laws,' § 7.)

* = *felt wrongs and unhappiness.*—G.

82. *Truth.*

Power that sows truth, may wealth and
honour reap. (*Ibid.*)

83. *War.*

Men joy in war for conscience, and can
die,
Giving their wealth to save their liberty.
(*Ibid.*)

84. *Man.*

Man is no more than what he knows.
(*Ibid.*)

85. *Rest.*

Each creature hath some kind of Sab-
bath-day. (*Ibid.*)

[See Boyes in 'Lacon' for an admir-
able homily on this line, pp. 202, 203.]

86. *Reason.*

Reason, of life the guardian, was or-
dain'd,
As Conscience to Religion was chain'd.
(*'Nobility,' § 8.*)

87. *Worth.*

——It doth breed a prosperous regard

When people shall see those men set
above

That more with worth than Fortune
seem in love. (*Ibid.*)

88. *Commerce.*

So to improve the work of every hand,
As each may thrive, and by exchange,
the throne

Grow rich indeed, because not rich
alone. ('Commerce,' § 9.)

89. *Pride and Luxury.*

—Nursing pride and luxury in one ;
Vices that easily climb up to a throne.
(*Ibid.*)

90. *Pyramids.*

Amasis and Cheops, how can Time
forgive,

Who in their useless pyramids would
live ? ('Peace,' § 11.)

91. *Conscience.*

So much of greater force is conscience
Than any lower vision of the Sense.

(*Ibid.*, 'Wars,' § 12.)

92. *Unworldliness in Preachers.*

—Messengers of Heaven must still
appear,
As if that Heaven, not Earth, were to
them dear. (*Ibid.*)

93. *Mind.*

This brave imperial monarchy of mind.
(*Ibid.*, § 14.)

94. *Failure.*

Sowing heavenly seed in stony ways.
(‘Religion.’)

95. *Lying for God.*

O do not lie for God, and sin in vain.
(*Ibid.*)

96. *Faith and Obedience.*

Do we believe on Him, on Whom we
stay not?
Can we believe on Him, whom we obey
not? (*Ibid.*)

97. *Inwardness.*

The world doth build without, our God
within;
He traffics goodness and she traffics sin.
(*Ibid.*)

98. *Wavering.*

Judge then what grounds this can to
other give,
That waverèd* ever in itself must live.
(‘Human Learning,’ ft. 49.)

99. *Masked Power.*

Yet Power thus mask’d may finely tyrannize.
(*Ibid.*, ft. 126.)

100. *Life by Death.*

Mortal blossoms, which must die to bear.
(*Ibid.*, ft. 130.)

101. *The Error, not the Man.*

Preserve the body to obey the mind ;
Abhor the error, yet love human kind.†
(*Ibid.*, ft. 134.)

* Query = fluctuating, unstable, wavering. Perhaps this elucidates Shakespeare in ‘Coriolanus’ (ii., 2) : ‘He *waved* indifferently ’twixt doing.’—G.

† Cf. Sir John Beaumont, Bart. (*filius*), poem to the memory of Ben Jonson in our Poems of Sir John Beaumont, Bart. (p. 326) : ‘So he observed the like decorum, where He whipt the vices, and yet spar’d the men.’—G.

102. *Undeserved Praise.*

What can their applause within us raise
 Who are not conscious of that worth
 they praise.

(‘Fame and Honour,’ ft. 47.)

103. *Fair Words.*

—With good words put off ill mer-
 chandise.

(‘Fame and Honour,’ ft. 60.)

104. *Seasons.*

States have degrees, as human bodies
 have,

Spring, Summer, Autumn, Winter, and
 the grave. (‘Wars,’ ft. 42.)

105. *War.*

—War proceeding from the Omni-
 potence,

No doubt is holy, wise, and without
 error,

The sword of Justice and of sin the
 terror. (*Ibid.*, ft. 50.)

[Read Wordsworth’s famous apof-
 trophe.—G.]

106. *Intermixtures.*

God and the world they worship still
 together;

Draw not their laws to Him, but His to theirs :

Untrue to both, so prosperous in neither.*
(*Ibid.*, ft. 66.)

107. *Perfection.*

Love is a tribute to perfection due.
(‘*Cælica*,’ xiv.)

108. *Feminine Nay.*

Sailors and Satyrs, Cupid’s knights,
and I,
Fear women that swear nay ; and know
they lie. (*Ibid.*, 21.)

109. *Painting.*

Painting the eloquence of dumb conceit.
(*Ibid.*, 24.)

110. *Griefs.*

The metal breaks, or else the visions
pass ;
Only our griefs in constant moulds are
cast. (*Ibid.*, 42.)

111. *Rule.*

The laws were inward that did rule the
heart. (*Ibid.*, ft. 46.)

* So Archbishop Whately pungently said :
‘It is one thing to wish God on our side, and
another and very different thing to be on God’s
side.’—G.

112. *Delayed Doom.*

Revenge falls heavy when God doth
 forbear. ('Alaham.')

113. *Fear.*

[Fear] a balance kings must use and
 people bear. ('Peace,' p. 11.)

114. *Hope.*

All fears are weak, where any hope is
 fix'd. ('Alaham.')

115. *Opinion.*

Opinion reigns without and Truth
 within;
 Who others please, against themselves
 must sin. (*Ibid.*)

116. *Slaves.*

Make very slaves with show of liberty.
 (*Ibid.*)

117. *Vice.*

Mark . . Vice that only itself friends.
 ('Tyrants,' § 3.)

118. *Impatience.*

Impatience only doth with God make
 war. ('Alaham.')

119. *Despair.*

While God is, it is baseness to despair.
(*Ibid.*)

120. *Forgiving.*

Who need forgiveness easily do forgive.
(*Ibid.*)

121. *Authority.*

Authority is only for the wise.
(*Ibid.*)

122. *Nature's Sceptres.*

Beauty and Honour, Nature's sceptres
be.
(*Ibid.*)

123. *Aspiration.*

Love of greatness may with goodness go.
(*Ibid.*)

124. *Inevitable.*

What Nature works 'tis folly to complain.
(*Ibid.*)

125. *Senses.*

—Make our Senses nets to catch our
will.
(*Ibid.*)

126. *Care.*

In care they live that must for many
care.
(*Ibid.*)

127. *Evil.*

Ill never goes alone if Fame be true.

(*Ibid.*)

and

——God gives seldom good success to
ill.

(*Ibid.*)

128. *Wrong.*

Wrong I attire in purple robes of
might.

(*Ibid.*)

129. *Ever-Being.*

——To the ever-being, what is late ?*

(*Ibid.*)

130. *Hell.*

By fires of Hell, which burn and have
no light,

By those foul spirits which ill men only
see.

(*Ibid.*)

131. *Folly.*

——to self-ruin joyfully proceeds.

(‘*Cælica*,’ cix.)

132. *Sense of God.*

Sense of this God, by fear, the sensual
have,

Distressed Nature, crying unto Grace.

(‘*Religion*,’ ft. 5.)

* [= What can be late to the eternal ?—G.]

133. *Tears.*

Tears do become a guilty friendship's
end. ('Alaham.')

134. *In Danger.*

A lazy calm, wherein each fool a pilot
is ;
The glory of the skilful shines, where
men may go amiss. (*Ibid.*)

135. *Concealments.*

To mask your vice in pomps is vainly
done ;
Motes be not hidden in beams of a sun.
(*Ibid.*)

136. *Wrong-doing.*

Wrong is not princely, and much less is
Fear. ('Mustapha.')

137. *Brittle Things.*

Your honours, like king's humours,
brittle are. (*Ibid.*)

138. *Faults.*

The faults of man are finite, like his
merits. (*Ibid.*)

139. *Superstition.*

Vast superstition ! Glorious style of
weakness !

Sprung from the deep disquiet of man's
passion. (*Ibid.*)

140. *Defiance.*

Let those put trust in God that have no
might. ('Notes,' iii., 484.)

141. *Sorrow.*

Sorrow seeks peace of God, sin yields
repentance. ('Mustapha.')

142. *The Dead.*

Dead men's rights are easily forgotten.
(*Ibid.*)

143. *The Unseen.*

Monsters not seen are monstrously
believ'd. (*Ibid.*)

144. *Rage.*

Ask not in rage ; rage brings itself to
woe,

Unless the wings whereon it flies be
low. (*Ibid.*)

145. *Succession.*

A fatal winding-sheet succession is.
(*Ibid.*)

146. *Forgiveness.*

Forgiveness is to take away the cause,
That forceth God to plague, or break
his laws. (‘Notes.’)

147. *Kings.*

Kings are the rods or blessings of the
sky. (‘Mustapha.’)

148. *Slip.*

A slip is not strange in an icy way.
(‘Letters to H. L.’)

149. *Devotion.*

Affliction is rather a spur than a bridle
to devotion ; our flesh being like a top,
which only goes with whipping. (*Ibid.*)

150. *Misfortune.*

Must Zanger’s rising from my fall be
won ? (‘Notes,’ iii., 488.)



*AFFECTIONS.**

In those neere coniunctions of society,
wherein death is the onely honourable

* In this *bit* the original spelling is reproduced as an example that probably will convince the reader modernization is not loss but gain.—G.

diuorce, there is but one end, which is mutuall enioying; and to that end two affured waies: the one, by cherishing affection with affection: the other, by working affection, while she is yet in her pride, to a reuerence, which hath more power than it selfe. To which are required aduantage, or at least equality: art, as well as nature. For contempt is else as neere as respect; the louingest minde being not euer the most louely. Now though it be true that affections are relatives, and loue the surest adamant* of loue; yet must it not be measured by the vntemperate elne [=ell] of it selfe, since prodigality yeelds fulnesse, satiety a desire of change and change repentance: but so tempered euen in trust, enioying and all other familiarities, that the appetites of them we would please may still be couetous, and their strengths rich. Because the decay of either is a point of ill huswifery, and they that are first bankrupt shut vp their doores. ('Letter to H. L.')



= magnet.—G.

*HELD BY RESPECT AND
REVERENCE.*

Had it been in your power, you should have framed that second way of peace, studying to keep him from evil, whose corruption could not be without misfortune to you. For there is no man, but doth first fall from his duties to himself, before he can fall away from his duty to others. This second way is, that where affection is made but the gold to hold a jewel far more precious than itself: I mean respect and reverence; which two powers, well mixed, have exceeding strong and strange variety of working. For instance, take Coriolanus, who—Plutarch saith—loved worthiness for his mother's sake. And though true love contain them both, yet because our corruption hath, by want of differences, both confounded words and beings, I must vulgarly distinguish names, as they are current. (*Ibid.*)



*MEN'S DESIRES STRONGER
THAN WOMEN'S.*

As our desires are more intemperately earnest than women's; so are our repentances more strong and easily inclined to change, if not to loathing. Of which 'forbidden tree' when the affections have once tasted, presently as in the Brazen Age, naked Eve must hide her shame, so that she will reap, and no more enjoy the full measure of reciprocal love, but be stinted with the inconstant proportions of Power and Will. Because the knowledge of evil doth ever teach the first offender to seek advantage; and so when they have sinned against the true equalities of love, to take privilege in the false sanctuaries of place, person, sex or time; deceiving the truth with that which should defend it. Here Division draws out her unreconciled parallels, to make the unity of man and wife to become less one; and then it follows, that they which yield most do not command most, as before in the laws of natural affection; but contrariwise, they that give, enrich them that take,

they that love must suffer, and the best is sure to be worst used. Because the ends of society are no more now to love or equally participate, but absolutely to rule ; and where that is the contention, what need statutes or recognizances to tie those humble natures, that pass away the fee-simple of themselves, either with self-lovingness or superstitious opinion of duty ? For it is with them, as with the rivers that run out their waters into the sea Caspium ; the more goodnesse the less return. [= Caspian.] (*Ibid.*)



ALLEGIANCE.

I first am Nature's subject, then my
 prince's ;
I will not serve to Innocency's ruin :
Whose heaven is Earth, let them believe
 in princes ;
My God is not the God of subtle murder. (' Mustapha,' act ii., sc. 1).



AMBASSADORS.

—That most idle and unmeasur'd
 charge
 Of leager agents sent to take a brief
 How foreign princes alter or enlarge.
 Alliance, councils, undertakings,
 trade ;
 Provisions to defend or to invade.
 ('Crown Revenues,' ft. 453, and fee
 onward.)

*ANARCHY.*

Princes again, o'er-rack not your
 creation,
 Left pow'r return to that whence it
 began,
 But keep up sceptres by that reputation
 Which raisèd one to rule this world of
 man ;
 Order makes us the body, you the
 head,
 And by disorder Anarchy is bred.
 ('Monarchy,' § 1.)



*ANTHONY AND CLEOPATRA,
A DESTROYED PLAY, AND
THE EARL OF ESSEX.*

Concerning my Tragedies themselves, they were in their first creation three : Whereof Antony and Cleopatra, according to their irregular passions, in forsaking empire to follow sensuality, were sacrificed in the fire. The executioner, the author himself. Not that he conceived it to be a contemptible younger brother to the rest : but lest while he seemed to look over-much upward, he might stumble into the astronomer's pit. Many members in that creature—by the opinion of those few eyes, which saw it—having some childish wantonness in them, apt enough to be construed or strained to a personating of vices in the present governors and government.

From which cautious prospect, I bringing into my mind the ancient poet's metamorphosing of man's reasonable nature into the sensitive of beasts, or vegetative of plants ; and knowing these all—in their true moral—to be but images of the unequal balance between

humours and times, nature, and place. And again in the practice of the world, seeing the like instance not poetically but really fashioned in the Earl of Essex then falling; and even till then worthily beloved, both of Queen and people: this sudden descent of a greatness, together with the quality of the actors in every scene, stir'd up the Author's second thoughts, to be careful—in his own case—of leaving fair weather behind him. He having, in the Earl's precipitate fortune, curiously observed, First, how long that nobleman's birth, worth, and favour had been flattered, tempted, and stung by a swarm of insect-animals, whose property was to wound and fly away: and so, by a continual affliction probably enforce great hearts to turn and toss for ease; and in those passive postures, perchance to tumble sometimes upon their sovereign's circles.

Into which pitfall of theirs, when they had once discerned this Earl to be fallen; straight, under the reverend style of *Læstæ Majestatis* all inferior ministers of Justice—they knew—would be justly let loose to work upon him. And

accordingly, under the same cloud, his enemies took audacity to cast libels abroad in his name against the State, made by themselves : set papers upon posts, to bring his innocent friends in question. His power, by the Jesuitical craft of rumour, they made infinite ; and his ambition more than equal to it. His letters to private men were read openly, by the piercing eyes of an Attorney's office, which warrants the construction of every line in the worst sense against the writer.

Myself, his kinsman, and while I remained about the Queen, a kind of *Remora*, staying the violent course of that fatal ship, and those wind-watching passengers—at least, as his enemies imagined—abruptly sent away to guard a figurative Fleet, in danger of nothing but these *prosopopeias* of invisible rancour ; and kept—as it were in a free prison—at Rochester, till his head was off.

Before which sudden journey, casting mine eyes upon the catching Court-airs, which I was to part from ; I discerned my gracious sovereign to be every way so environed with these, not Jupiter's, but Pluto's thunder-workers ;

as it was impossible for her to see any light, that might tend to grace, or mercy : but many encouraging meteors of severity, as against an unthankful favourite and traitorous subject ; he standing, by the law of England, condemned for such.

So that let his heart be—as in my conscience it was—free from this unnatural crime, yet these unreturning steps seemed well worth the observing. Especially in the case of such a favourite, as never put his sovereign to stand between her people and his errors ; but here and abroad, placed his body in the forefront, against all that threatened or assaulted her.

And being no admiral, nor yet a creator of admirals, whereby fear or hope might have kept those temporary Neptunes in a kind of subjection to him ; yet he freely ventured himself in all sea-actions of that time, as if he would war the greatness of place, envy, and power, with the greatness of worth, and incomparable industry. Nevertheless he wanted not judgment to discern, that whether they went with him or tarried behind, they must probably

prove unequal yoke-fellows in the one ; or in the other, passing curiou and carping judges over all his public actions.

Again, this gallant young Earl, created—as it seems—for action, before he was martial, first as a private gentleman, and after as a lieutenant by commission, went in the head of all our land troops, that marched in his time ; and besides experience, still won ground, even through competency, envy, and confused mixtures of equality or inequality amongst the English factions, all inferior to his own active worth and merit.

Lastly, he was so far from affecting the absolute power of Henry the Third's favourites, I mean under a king to become equal at least with him, in creating and deposing chancellors, treasurers, and secretaries of State, to raise a strong party for himself ; as he left both place and persons entire in their supreme jurisdictions, or magistracies under his sovereign, as she granted them. And though he foresaw a necessary diminution of their peaceful predicaments by his carrying up the standard of Mars so

high, and withal knew they—like wise men—must as certainly discern, that the rising of his, or the falling of their scales, depended upon the prosperity or unprosperity of his undertakings : yet—I say—that active heart of his freely chose to hazard himself upon their censures, without any other provisional rampier against the envious and suppressing crafts of party, than his own hope and resolution to deserve well.

Neither did he—like the French favourites of that time—serve his own humours or necessities, by filling seats of Justice, Nobility, or orders of honour, till they became *Colliers pour toute beste*, to the disparagement of treating power, and discouraging of the subjects' hope or industry, in attaining to advancement or profit : but suffered England to stand alone, in her ancient degrees of freedoms and integrities, and so reserved that absolute power of creation sacred in his sovereign, without any mercenary stain or alloy [= *alloy*]. ('Sidney,' c. xiv.)



*'ARCADIA,' MEANT TO BE
DESTROYED.*

Now, as I know this was the first project of these works, rich—like his youth—in the freedom of affections, wit, learning, style, form, and facilities, to please others : so must I again—as ingenuously—confess, that when his body declined, and his piercing inward powers were lifted up to a purer horizon, he then discovered, not only the imperfection but vanity of these shadows, how daintily soever limned : as seeing that even beauty itself, in all earthly complexions, was more apt to allure men to evil, than to fashion any goodness in them. And from this ground, in that memorable testament of his, he bequeathed no other legacy, but the fire to his unpolished embryo. From which fate it is only reserved, until the world hath purged away all her more gross corruptions. (*'Ibid.,'* c. i.)



*THE MAN [SIDNEY] ABOVE
THE BOOK.*

Again, they that knew him well, will truly confess, this Arcadia of his to be, both in form and matter, as much inferior to that unbounded spirit of his, as the industry and images of other men's works are many times raised above the writers' capacities : and besides acknowledge, that howsoever he could not but choose but give them many aspersions [=sprinklings] of spirit, and learning from the father ; yet that they were scribbled rather as pamphlets, for entertainment of time and friends, than any account of himself to the world. Because if his purpose had been to leave his memory in books, I am confident, in the right use of Logic, Philosophy, History, and Poesy, nay even in the most ingenious of mechanical arts, he would have showed such traits of a searching and judicious spirit, as the possessors of every faculty would have striven no less for him, than the seven cities did to have Homer of their sept. But the truth is : his end was not writing, even while he wrote : nor his knowledge moulded for

tables or schools ; but both his wit and understanding bent upon his heart, to make himself and others, not in words or opinion but in life and action, good and great.

In which architectonical art he was such a master, with so commending and yet equal ways amongst men, that wheresoever he went, he was beloved and obeyed : yea into what action soever he came last at the first, he became first at the last : the whole managing of the business, not by usurpation or violence, but—as it were—by right and acknowledgment, falling into his hands as into a natural centre.

By which only commendable monopoly of alluring and improving men, look how the same draws all winds after it in fair weather : so did the influence of this spirit draw men's affections and undertakings to depend upon him. (*Ibid.*)



*'ARCADIA,' AND LORD
BROOKE'S OWN TRAGEDIES.*

And though my noble friend had that dexterity, even with the dashes of his pen to make the Arcadian antiques beautify the margents of his works ; yet the honour which—I bear him record—he never affected, I freely leave unto him, with this addition, that his end in them was not vanishing pleasure alone, but moral images and examples—as directing threads—to guide every man through the confused labyrinth of his own desires and life. So that howsoever I liked them too well—even in that unperfected shape they were—to condescend that such delicate—though inferior—pictures of himself, should be suppressed ; yet do I wish that work may be the last in this kind, presuming no man that follows can ever reach, much less go beyond that excellent intended pattern of his.

For my own part, I found my creeping genius more fixed upon the images of life, than the images of wit, and therefore chose not to write to them on whose foot the black ox had not already

trod, as the proverb is, but to those only, that are weather-beaten in the sea of this World, such as having lost the sight of their gardens and groves, study to sail on a right course among rocks and quicksands; and if in thus ordaining and ordering matter and form together for the use of life, I have made these Tragedies no plays for the stage; be it known, it was no part of my purpose to write for them, against whom so many good and great spirits have already written. (*Ibid.*, c. xviii.)



AUTHORITY.

Hence falls it out that silly people lose
Still by these thin webs of Authority;
Which they that spin, yet therefore cannot use,
Because these threads no more inherent
be
Within themselves, but so transcrib'd
to crowns
As they raise Pow'r by pulling Freedom down.

(‘Violence,’ § 2.)



SHORT SPEECH FOR BACON.

Sir Fulke Greville, Chancellor of the Exchequer :

This court hath no intent to discourage the meanest subject of his lawful appeal unto his Prince ; for that were to disinherit the People of law, and the King of the intelligence of the oppressor that might fall upon his people. But this case, I suppose not to be within the first. The matter in such case is but a review of an inferior sentence in a superior Magistrate, my Lord Chancellor of England, and that before he be heard, making the King his speedy executioner. But examine the nature of these accusations, and you shall find them mere scandals and impossibilities, as breaking of decrees, rewarding frauds and perjuries, palliating oppressors with greatness, wit, and eloquence. Why, my Lords, if this liberty should spread, then I desire the indifferent [= impartial] hearers to see in what a miserable case the subject stands, when the right of every man shall stand in the malignity and unquiet nature of every turbulent spirit ! And, my Lords, the Judges,

in what a case stand they, if by such clamours every delinquent shall be made a judge over them? And what privilege shall the King my master have? for if this humour should take a little head, will it not carry both him and justice into the field? And therefore I conclude, that this is severely to be punished; and is not a petition but a presumptuous challenge, and of so far a worse nature beyond duels, as honour and universal justice, is beyond particular right! And therefore I agree with him (Sir Edward Cooke [= Coke]) that went before me, leaving all his good parts to mercy, and his ill parts to the censure of Foorth's case of 2 Jac. (Works, iv. 327-329.)

[From 'A Vindication of the Lord Chancellor Bacon from the aspersion of injustice cast upon him by Mr. Wraynham, containing the said Mr. Wraynham's representation of his own case, and the sentence pronounced upon him, together with the learned speeches of the Judges Hubbert [= Hobart], Coke, and other sages in the Law; Archbishop Abbot, and other reverend Prelates, the Lord Chamberlain, Earl of Arundel, Sir Fulk Grevill [=our Lord Brooke], and other noble Peers. Now first published from the original Manuscript. London, Printed for J. Peele at

Locke's Head in Paternoster Row, 1725': p. 37 *et seqq.* See also Popham's Reports, 2nd edition, 1682, p. 137, and the 'State Trials,' 4th edition, 1778, folio : Vol. VII., pp. 102-114.—G.]



BEAUTY'S FIRST-BORN.

More than most fair, full of that heavenly
fire,
Kindled above to show the Maker's
glory* ;

Beauty's first-born, in whom all powers
conspire

To write the Graces' life and Muses'
story :

If in my heart all faints else be de-
faced,

Honour the shrine, where you alone
are placed.

Thou window of the sky, and pride of
spirits,

True character of Honour in per-
fection ;

* Fetched from one of Spenser's sonnets :
' More than most fair, full of the living fire
Kindled above, unto the Maker near.'—G.

Thou heavenly creature, judge of earthly
merits,
And glorious prison of man's pure affection ;

If in my heart all nymphs else be
defaced,

Honour the shrine, where you alone
are placed.

(‘ *Cælica*,’ iii.)



TO CÆLICA—HIS LADY-LOVE.

Love, the delight of all well-thinking
minds ;

Delight, the fruit of virtue dearly lov'd ;

Virtue, the highest good, that Reason
finds ;

Reason, the fire wherein men's thoughts
be prov'd ;

Are from the world by Nature's power
bereft,

And in one creature, for her glory,
left.

Beauty, her cover is, the eyes' true
pleasure ;

In Honour's fame she lives ; the ears'
sweet music ;

Excess of wonder grows from her true
measure ;
Her worth is Passion's wound, and
Passion's physic ;
From her true heart, clear springs of
wisdom flow,
Which imag'd in her words and deeds,
men know.

Time fain would stay, that she might
never leave her ;
Place doth rejoice, that she must needs
contain her ;
Death craves of Heaven, that she may
not bereave her ;
The heavens know their own, and do
maintain her ;
Delight, Love, Reason, Virtue, let it
be,
To set all women light, but only she.
(*'Cælica,' i.*)



JULIUS CÆSAR.

Cæsar was slain by those that objects
were
Of grace, and engines of his Tyranny :

Brutus' and Cassius' work shall witness
bear,
Even to the comfort of posterity,
That proud aspirers never had good
end ;
Nor yet excess of Might a constant
friend.

(‘ Violence,’ § 2.)



CHORUS OF GOOD SPIRITS.

We that are made to guard good men,
and bind the ill,
See both miscarried here below, against
our power and will.
As if the Earth, and hers, were to the
worst left free,
And we made subject by their curse, to
Death's black colony ;
Yet is our Maker strong, and we His
first creation,
Whereas the state of that dark choir, is
merely our privation.
Whence doth this odds then grow, which
seems to master all
Since we are more than Nature is, they
much less, by their fall ?

Are we not diligent, or is the good not
wife?
Shows Truth less glorious in the Earth,
than her ill picture Lies?
Then audit us in gross; at least we
equal be: [equality,
And if in minutes men seek out true in-
Compare words with the life, Eternity
with Time,
Insulting Pride with humble Love, pure
Innocence with crime.
And if these in their natures equally be
weigh'd,
The one lives ever building up what
others have decay'd.
So that to make and mar, is our true
difference;
To mar, expressing finite power; to
make, omnipotence.
The object then it is, from which these
odds doth grow,
By which the ill o'erweighs the good in
everything below.
And what is that but man? a crazèd
soul, unfix'd;
Made good, yet fall'n, not to extremes,
but to a mean betwixt:
Where—like a cloud—with winds he
toff'd is here and there,

We kindling good hope in his flesh ;
they quenching it with fear.
We with our abstract forms and substance bodiless,
Image by glances into him our glories,
their distress.
And in prospective maps make ill far off
appear
Lest it should work with too great
power, when it approacheth near.
Beauties again of Truth—which those
ill spirits conceal—
With optic glasses we reflect on man to
kindle zeal. [frame,
But whether idle man, exceeding Order's
—As out of heaven justly cast—must
Vulcan-like go lame :
Or that those evil spirits so dazzle human
eyes,
As they think foul forbidden things
more beautiful, more wise ;
We see, though they want power to
change our real frame,
Yet in the world they strive to gain, by
changing of our name :
Calling the Goodness, weak ; Patience,
a lack of sense,
Or seeming not to feel, because it dares
make no defence.

True pity in man, which upward doth
appeal,
They do deride, as argument of little
strength, much zeal.
And as the painter's art, by deep'ning*
colours there,
Here sleighting o'er, and finely casting
shadows everywhere,
Makes from a flat, a face show off, as if
emboff'd ;
In which the form, not matter, is the
sum of all his cost :
So take these fairies from, or add unto
our mean,
With Art's fine casting shadows, till they
seem to change us clean ;
And make a picture which they covet
should excel ;
And which yet, to be like, must lose the
life of doing well.
This image is their wit, and so their
deity,
Which though not keeping one shape
long, in all would worhipp'd be.
In precept, doctrine, rite, and discipline
agreed,

* In the original the word is 'deeping.' As
= dipping has no meaning here, the change to
'deep'ning' is made.—G.

That, but prosperity on Earth, there is
no living creed :
Out of which fatal guide Alaham now
undertakes
The ruin of his king and father, for am-
bition's sake ;
Against the laws of nations, power and
native blood ;
As if the uttermost of ill a sceptre could
make good.
But mark how Vice still makes example
her own fate ;
For with like mischief Hala shakes both
him and his estate. [throne ;
He in his father's bowels seeks an earthly
Whence she supplants his heirs again
with bastards of her own.
He makes Wrong triumph over Right
and Innocence ;
She makes her lust Religion's lord,
Confusion her defence :
Thus, as that tyrant who cut off the
statue's head,
Which bare the name of Jupiter Olym-
pian christenèd ;
Even by this scornful act to what was
god in name,
Taught people to encroach upon the
sacred monarch-frame :

So while the o'erfwo'll'n pride of this
Mahomedan,
By wounding of his princely race, plays
false with God and man ;
He in it doth disperse those clouds of
reverence,
Which between man and monarch's
feat keep sweet intelligence ;
And while he would be lord of order,
nature, right,
Brings in disorder — that devouring
enemy of Might—
Which with her many hands unweaves
what Time had wrought,
And proves, what Power obtains by
wrong, is ever dearly bought.
So that our grief and joy is in this
tragedy,
To see the Ill, amongst her own, act
unprosperity ;
The corn fall to the ground, the chaff
in sieves remain,
Which of the corn was once, and yet
cannot be corn again ;
But as their ancient mates and sudden-
kindled winds, .
Broken out of the watery clouds, wherein
they were enshrin'd ; [reed :
Afflict the sturdy oak, are heavy to the

And equally spend out themselves with
good or evil speed :
So of these windy spirits, which wander
in the air,
By their malignity to blast, both what is
foul and fair ;
Whether they prosper do, or fail in their
intent, [is spent :
Their ugliness disclosèd is, their violence
While we uphold the world, and were
we all but one,
By legions of those angels curs'd, could
not be overthrown :
Yet among stories, as the authors win no
praise,
Which truly write, but they who Time
with flatteries do please :
So in man's muddy soul, the mean doth
not content,
Nor equally the two extremes but that
which fits is bent.
This makes some soar and burn ; some
stoop and wet their wings ;
And some again commit excess, even in
indifferent things.
For who maintains one vice to multiply
another,
Incestuously begets more heirs upon his
own first mother.

And in venerian acts, as concubine and
wife,

Only exprefs that difference which
pictures do from life ;

The act being all in one, and but the
fame in all,

Save that the bondage of the vice de-
lighteth to enthrall :

So in man's choice, fuppofe his ends
indifferent :

The good and ill, like equal ways ; yet
will the worft content.

(‘ Alaham,’ act i., fc. 2.)



CHRIST ALONE HIGH-PRIEST.

Next that high-priesthood, which the
fpirit-fall'n Jew

So prized, and erroneoufly maintain'd,
Ceas'd in Him, Whofe facrifice was
due

To all the world, by her defections
ftain'd :

Small hopes this gives to our cathedral-
chairs ;

The Spirit only choofing fpiritual
heirs.

(‘ Religion.’)

*COMPOUNDING CRIME BY
MONEY-FINES.*

Such laws in Poland set so easy rates
On mean men's lives, rate great men's
lives so high,

As they may murder all inferior states,
Yet subject to no other justice lie,

Than—as for dogs—a senseless money-
fine,

As if men were not images divine.

(‘Nobility,’ ft. 342.)



CONSCIENCE.

Conscience—I say—is to the people
dear,

And liberty they—like all creatures—
love ;

What then needs any force or practice
here,

Where men upon such fair wheels easily
move ?

It may stir jealousy, but cannot
friend,

That which both king and men should
make their end.

(‘Laws,’ § 7.)

CONTRADICTIONS.

Eternal Truth, almighty, infinite,
Only exilèd from man's fleshly heart;
Where Ignorance and Difobedience
fight,

In hell and fin, which shall have
greatest part :

When Thy sweet mercy opens forth the
light

Of grace, which giveth eyes unto the
blind ;

And with the Lord even plowest up our
sprite,

To faith, wherein flesh may salvation
find.

Thou bid'st us pray, and we do pray to
Thee :

But as to power and God without us
plac'd :

Thinking a wish may wear our vanity,
Or habits be by miracles defac'd ;

One thought to God we give, the rest to
fin ;

Quickly unbent is all desire of good ;
True words pass out, but have no being
within ;

We pray to Christ, yet help to shed
His blood :

For while we fay 'believe,' and feel it
not,
Promise amends, and yet despair in
it ;
Hear Sodom judged, and go not out
with Lot :
Make Law and Gospel riddles of the
wit :
We with the Jews even Christ still
crucify,
As not yet come to our impiety.
(*'Cælica,'* xcviil.)



*CONTRADICTIONS—CHORUS
OF PRIESTS.*

'O wearisome condition of Humanity !
• Borne under one law, to another,
bound :
Vainly begot, and yet forbidden
vanity,
Created sick, commanded to be found :
What meaneth Nature by these divers
laws ?
Passion and reason, self-division cause :
Is it the mark, or majesty of Power
To make offences that it may forgive :

Nature herself, doth her own self
deflower,
To hate those errors, she herself doth
give.

For how should man think that he may
not do

If Nature did not fail and punish too?
Tyrant to others, to herself unjust,
Only commands things difficult and
hard.

Forbids us all things, which it knows
we lust,

Makes easy pains, impossible reward.
If Nature did not take delight in blood,
She would have made more easy ways
to good.

We that are bound by vows, and by
promotion,

With pomp of holy sacrifice and rites,
To preach belief in God and stir devo-
tion,

To preach of Heaven's wonders and
delights :

Yet when each of us in his own heart
looks,

He finds the God there, far unlike his
books.

(‘Mustapha,’ act v., sc. 4.)

*Addition.**

O wretched state of ours wherein we
live,
Where doubt gives laws, which Nature
can forgive ;
Where rage of kings not only ruin be,
But where their very love brings
misery.
Most happy men that know not or else
fear
The slippery second place of Honour's
steep,
Which we with envy get and danger
keep :
But kings, whom strength of heart did
first advance,
Be sure what rais'd you up, keeps you
above ;
Man subject made himself, it was not
chance ;
Love, truth, and law rule the world
with fear and love,
Justice and kindness reverence doth
enhance,

* The quotation that follows is an addition taken from the Quarto and Warwick MSS.—G.

For subjects to yourselves, when you
 descend
 To dote on subjects, Majesty hath
 end.
 Here as in weakness, flattery prints her
 heart,
 And private spite dare use a prince's
 hand.
 Here error enters, truth and right
 depart.
 And princes' scorns toss crowns from
 hand to hand.
 As Rossa prints herself in our Lord's
 love,
 And with her mischief doth his malice
 move.



COUNSELS TO CHURCH
 AUHTORITIES.

I. *Priestism.*

Which errors—like the hectic fevers—be
 Easy to cure, while they are hard to
 know ;
 But when they once obtain supremacy
 Then easily seen, but hard to over-
 throw :

So that where Power prevents not that
excess,
Mitres grow great by making sceptres
less.

(‘Declination of Monarchy,’
ft. 62.)

2. *God alone supreme.*

Mild people therefore honour you your
king,
Reverence your priests ; but never under
one
Frail creature both your soul and body
bring,
But keep the better part to God alone ;
The soul His image is, and only He
Knows what it is, and ‘what it ought
to be.

(‘Church,’ ft. 205.)

3. *Pulpit-teaching.*

Much less ought pulpit-doctrine, ‘still’d
above,
Though cathedral chairs or sceptre
might,
Shout, or beyond th’ Almighty’s tenure
move,
Varying her shape, as humours vary
light ;

Left when men see God shrin'd in
 humour's law,
 Thrones find the immortal chang'd to
 mortal awe.

And to descend from visions of the
 best,
 Both place and person from her shadows
 must*

Be so upheld, as all may subject rest
 To Power supreme, not absolute in
 trust;

So to raise fees beyond reward or
 merit;

As if they might both tax and disin-
 herit.

(*'Laws,' ft. 313-14.*)

4. *Life to come up to the preaching.*

Trust not this mitre which forgiveth
 none†

But damns all souls that be not of her
 creeds;

Makes all faints idols, to adorn her
 throne;

And reaps vast wealth for Superstition's
 feeds;

* Law.

† The Pope.

For must not she with wet or burnt
wings fall

Which soars above Him that created
all ?

Suffer not men of this divine profession
Which should be great within, religious,
true ;

As heralds sent by God to work pro-
gression

From sin to grace, and make the old
man new ;

Let them not with the World's
moralities

Think to hold up their doctrine with
the wise.

Let them not fall into the common
mould

Of frail humanity, which scandal give ;
From God they must take notice what
they should ;

Men watch not what they speak, but
how they live ;

Malice soon pierceth Pomp's mortality ;
The sin derides her own hypocrisy.

(' Of Wars,' ft. 562-64.)

5. *Regeneration divine not by priests or
parsons.*

——‘ though the World and man can
never frame
These outward moulds to cast God’s
chosen in,
Nor give His Spirit where they give His
name ;
That power being never granted to the
fin :*
Yet in the World those orders prosper
best
Which from the Word, in seeming,
vary least.
(‘ Human Learning,’ ft. 88.)

6. *In the world but not of it.*

——‘ In the world, but not of it, since
they be ;
Like passengers, their ends must be to
take
Only those blessings of mortality,
Which He that made all, fashion’d for
their sake ;

* A sinner.

Not fixing love, hope, sorrow, care or
fear,
On mortal blossoms, which must die
to bear.

(*Ibid.*, ft. 130.)

7. *The Church's armour.*

The Church's proper arms be tears and
prayers,
Peter's true keys to open Earth and
sky;
Which if the priest out of his pride's
despair
Will into Tiber cast and Paul's sword
try;
God's Sacred Word he therein doth
abandon,
And runs with fleshly confidence at
random.

(‘Church,’ ft. 208.)

8. *Priest-Theologian.*

Binds man unto words : God binds to
things.

(*Ibid.*)



CRAFT.

Craft though unpunishèd in majesty,
Yet never governs, but works by deceit ;
Base instrument of human frailty,
Which audits not by standard, number,
weight,
But with false lights makes Tyranny
descend
To do and hide ; by which stairs none
ascend.

Crowns therefore keep your oaths of
coronation,
Succession frees no Tyranny from those ;
Faith is the balance of Power's reputa-
tion,
That circle broken, where can man
repose ?
Since sceptre-pledges, which should be
sincere,
By one false act grow bankrupt every-
where.

Make not men's conscience, wealth and
liberty,
Servile without book to unbounded
Will ;
Procrustes-like he racks humanity,
That in Power's own mould cast their
good will ;

And slaves* men must be by the sway
of Time,
Where 'Tyranny continues thus sub-
lime.

(‘Laws,’ § 7.)



CUPID AND MYRA.

Cupid, thou naughty boy, when thou
wert loathed,
Naked and blind, for vagabonding
noted,
Thy nakedness I in my reason clothed,
Mine eyes I gave thee, so was I devoted.
Fie, wanton, fie ; who would show chil-
dren kindness ?
No sooner he into mine eyes was gotten,
But straight he clouds them with a
seeing blindness,
Makes reason wish that Reason were
forgotten.
From thence to Myra's eyes the wanton
strayeth,
Where while I charge him with un-
grateful measure,

* Southey grossly misprints ‘staves.’—G.

So with fair wonders he mine eyes
betrayeth,
That my wounds and his wrongs
become my pleasure ;
Till for more spite to Myra's heart
he flyeth,
Where living to the world, to me he
dieth.

(‘Cælica,’ xii.)



ANOTHER TO MYRA.

I, with whose colours Myra drest her
head,
I, that wear posies of her own hand-
making,
I, that mine own name in the chimneys
read
By Myra finely wrought ere I was
waking :
Must I look on, in hope time coming
may
With change bring back my turn
again to play ?

I, that on Sunday at the Church-stile
found

A garland sweet, with true-love knots
in flowers,

Which I to wear about mine arms was
bound,

That each of us might know that all
was ours :

Must I now lead an idle life in
wishes ?

And follow Cupid for his loaves and
fishes ?

I, that did wear the ring her mother
left, [blamed,

I, for whose love she gloried to be

I, with whose eyes her eyes committed
theft, [named :

I, who did make her blush when I was

Must I lose ring, flowers, blush, theft,
and go naked, [awakèd ?

Watching with sighs, till dead love be

I, that when drowfy Argus fell asleep,*

Like Jealousy o'erwatchèd with Desire,

* In an anonymous verse-satire against the
Puritans, 'Ad Populum,' etc., of one it is
cleverly if also maliciously said,

'All Argus' eyes he'd have preach'd asleep.'

—G.

Was even warnèd modesty to keep,
While her breath speaking kindled
Nature's fire :

Must I look on a-cold, while others
warm them ?

Do Vulcan's brothers in such fine
nets arm them ?

Was it for this that I might Myra see
Washing the water with her beauties,
white ?

Yet would she never write her love to
me ;

Thinks wit of change while thoughts are
in delight ?

Mad girls must safely love, as they
may leave ;

No man can print a kiss ; lines may
deceive. (*Ibid.*, xxii.)



THE SAME.

Cupid, my pretty boy, leave off thy
crying,

Thou shalt have bells or apples, be not
peevish ;

Kiss me, sweet lad ; beshrew her for
denying ;
Such rude denials do make children
thievish.

Did Reason say that boys must be
restrain'd ?

What was it, tell ; hath cruel Honour
chidden ?

Or would they have thee from sweet
Myra wean'd ?

Are her fair breasts made dainty to be
hidden ?

Tell me — sweet boy — doth Myra's
beauty threaten ?

Must you say grace when you would be
a-playing ?

Doth she cause thee make faults, to make
thee beaten ?

Is Beauty's pride in innocent's betray-
ing ?

Give me a bow, let me thy quiver
borrow,

And she shall play the child with
Love or Sorrow.

(*'Cælica,' xxv.*)



SONG TO HIS CYNTHIA.

Away with these self-loving lads,
Whom Cupid's arrow never glads !
Away poor souls that sigh and weep,
In love of them that lie and sleep !
For Cupid is a meadow-god :
And forceth none to kiss the rod.

God Cupid's shaft, like destiny,
Doth either good or ill decree ;
Desert is borne out of his bow,
Reward upon his feet doth go.
What fools are they that have not
known,
That Love likes no laws but his own ?

My songs they be of Cynthia's praise,
I wear her rings on holidays ;
On every tree I write her name,
And every day I read the same.
Where Honour Cupid's rival is :
There miracles are seen of his.

If Cynthia crave her ring of me,
I blot her name out of the tree ;
If doubt do darken things held dear,
Then welfare nothing once a year,
For many run, but one must win :
Fools only hedge the cuckoo in.

The worth that worthinefs should move,
Is love, which is the due of love ;
And love as well the shepherd can,
As can the mighty nobleman.*

Sweet nymph, 'tis true you worthy be,
Yet without love naught worth to me.
(*'England's Helicon.'*)

* Misprinted 'thee,' on which and the line I am indebted to the late Archdeacon Hannah of Brighton for the following interesting and valuable note: 'A very curious misprint; exactly marking the disappearance of a word. Of course it means :

"And love as well the Foster can
As can the mighty Noble-man."

For the sense compare a song reprinted in *Restituta* (Vol. ii., p. 221), as follows :

"Love as well can make abiding
In a faithful shepherd's breast,
As in prince's ; whose thoughts sliding,
Like swift rivers never rest."

It seems then that in 1633, compositors had begun to forget that "Foster" was = forester. The text is clear, though in two other old copies thus,

"And love as well the shepherd can."

(*"England's Helicon,"* p. 182 [reprint]) and

"And love as well the foster can."

(Collier, from Dowland, in *Lyrical Poems*, etc. [*Percy Society* : Vol. xiii., p. 627.])'—G.

CYNTHIA.

Cynthia, whose glories are at full for
ever,

Whose beauties draw forth tears, and
kindle fires,

Fires, which kindled once are quenched
never :

So beyond hope your worth bears up
desires.

Why cast you clouds on your sweet-
looking eyes ?

Are you afraid they show me too much
pleasure ? [it lies :

Strong Nature decks the grave wherein
Excellence can never be expressed in
measure.

Are you afraid, because my heart adores
you ?

The world will think I hold Endymion's
place ? [you,

Hippolytus, sweet Cynthia, knelt before
Yet did you not come down to kiss his
face.

Angels enjoy the heavens' inward
quires ;

Star-gazers only multiply desires.

(*'Cælica,' xvii.*)

DEATH.

When as man's life, the light of human
lust *

In socket of his earthly lanthorn
burns,

That all his glory into ashes must,

And generations to corruption turns ;

Then fond desires that only fear their
end,

Do vainly wish for life, but to amend.

But when this life is from the body fled,

To see itself in that eternal glass

Where Time doth end, and thoughts
accuse the dead ;

Where all to come is one with all that
was ;

Then living men ask how he left his
breath,

That while he livèd never thought of
Death.

(‘ Cælica,’ lxxxviii.)

* Desire.—G.



*DEAD AND LIVING.**Past v. Present.*

The difference which I have found between times, and consequently the changes of life into which their natural vicissitudes do violently carry men, as they have made deep furrows of impressions into my heart, so the same heavy wheels cause me to retire my thoughts from free traffic with the world, and rather seek comfortable ease or employment in the safe memory of dead men, than disquiet in a doubtful conversation amongst the living. ('Sidney,' c. 1.)

*DEFENCE OF A MOTHER.*

Sir ! pardon me : and nobly as a father,
What I shall say, and say of holy mother,
Know I shall say it, but to right a
brother.

My mother is your wife : duty in her
Is love : she loves ; which not well
grounded bears
The evil angel of misgiving fears ;

Whose many eyes, whilst but itself they
fee,
Still make the worst of possibility.
(‘Mustapha,’ ii., sc. 3.)



MOTHER AND SON.

Is it a fault, a fault for you to know,
My mother doubts a thing that is not so?
These ugly works of monstrous parricide,
Mark from what hearts they rise, and
where they bide.
Violent, despair’d, where Honour broken
is ;
Fear, lord . Time, Death : where Hope
is misery,
Doubt having stopp’d all honest ways to
bliss,
And custom shut the windows up of
shame,
That Craft may take upon her Wisdom’s
name.
Compare now Mustapha with this de-
spair :
Sweet youth, sure hopes, honour, a
father’s love,
No infamy to move or banish fear,

Honour to stay, hazard to hasten fate :
 Can horrors work in such a child's estate ?
 Besides, the gods, whom kings should
 imitate,
 Have placed you high to rule, not over-
 throw ;
 For us, not for yourselves, is your estate :
 Mercy must hand in hand with Power
 go. (*Ibid.*)



*DEGENERACY OF HUMAN
 NATURE.*

The last chief oracle of what man knows
 Is Understanding ; which though it con-
 tain
 Some ruinous notions, which our nature
 shows,
 Of general truths ; yet have they such
 a stain
 From our corruption, as all light they
 lose ;
 Save to convince of ignorance and
 sin,*
 Which where they reign let no per-
 fection in.

* Convict.—G.

Hence weak and few those dazzled
notions be,

Which our frail Understanding doth
retain ;

So as man's bankrupt nature is not free,
By any arts to raise itself again ;

Or to those notions which do in us
live

Confus'd, a well-framed, art-like state
to give.

Nor in a right line can her eyes ascend,
To view the things that immaterial are ;
For as the sun doth, while his beams
descend,

Lighten the Earth, but shadow every
star :

So Reason stooping to attend the Sense,
Darkens the spirit's clear intelligence.

(' Humane Learning,' ft. 17-19.)



DOTAGE.

Dotage is an unscrutable depth. It
sets seals to blanks, makes contradictions
true, and sees all things in the superla-
tive degree. In short, it is a prospect

into the land of Ignorance, which, they say, no man can describe but he that is past it. ('Letters to H. L.')



'DEPRIVING DARKNESS.'

In night when colours all to black are
cast,

Distinction lost, or gone down with
the light ;

The eye a watch to inward senses
plac'd,

Not seeing, yet still having power of
sight,

Gives vain alarums to the inward sense,
Where fear stirr'd up with witty
tyranny,

Confounds all powers, and thorough self-
offence

Doth forge and raise impossibility ;
Such as in thick-depriving darkness
Proper reflections of the error be ;
And images of self-confusedness,
Which hurt imaginations only see,

And from this nothing seen, tells news of
devils ;
Which but expressions be of inward
evils. (' Cælica,' ci.)



DESPOTS.

I mean such confident imperious spirits,
As over-act with restless sceptre-wit,
Thinking the world inferior to their
merits ;
And brook* no other bounds or laws in
it,
Than to make all their own thoughts,
words and deeds
Receiv'd of people not as rules, but
creeds. (' Tyrants,' § 5.)



DESPOTISM.

Solyman. Intentst are seeds and
actions they include !
Princes, whose sceptres must be fear'd of
many,
Are never safe that live in fear of any.

* Bear.—G. † Intentions.—G.

Achmat. Tyrants they are that punish
out of fear ;
States wiser than the Truth, decline and
wear. (' *Muftapha*, ii., fc. 2.)



DESIRE MOCKED.

When I beheld how Cælica's fair eyes,
Did show her heart to some, her wit
to me ;
Change, that doth prove the error is not
wife,
In her mishap made me strange
visions see ;
Desire held fast, till Love's unconstant
zone,
Like Gorgon's head transform'd her
heart to stone.
From stone she turns again into a cloud,
Where water still had more power
than fire ;
And I poor Ixion to my Juno vow'd,
With thoughts to clip* her, clipt my
own desire :
For she was vanished, I held nothing fast,
But woes to come and joys already past.
(' *Cælica*, xlii.)

* Embrace.—G

FEMALE DEVILRY—HALA AND NURSE.

Hala. And is he gone ? Rage then
unprisoned be !
I like thee well ! While Alaham was
there,
Thou then did'st use thy violence on me.
Now prey abroad ; swell above all
respect ;
Fear nothing, if notorious thou wilt
reign :
Thy glories shine when everyone com-
plain.
What now ? A child ? And dost
thou idly walk
The beaten paths of common cruelty ?
A judge, and no revenger then am I,
If thou no more than his offences be.
While Cain did live thou thought'st of
more than this :
Shall Death, Desire, Hope, Fame, and
fortunes lost
Such fading trophies have ?
Can thankfulness abound ? and shall
offence
Not feel Revenge hath her magnifi-
cence ?

Rage ! now thou art above the orb
of doubt,
Where danger dangerless appears to
thee ;
Divine—I pray thee—what shall fall to
me ?

Must I be slain ?

Nurse. Monstrous, I know, this
woman's nature is.

The worst she still, herself she now ex-
ceeds,*

That dares scarce trust herself with that
she breeds.

Hala. Well ! now I feel thee rise
when I admire :

When hills have clouds, let all the
valleys fear.

Scorn'st thou to make examples out of
him ?

Hast thou found out his children ? they
are mine :

Proud Horror ! Dost thou choose the
innocent ?

False conqueror of nature ! dost thou
move

A woman's spite to spoil a mother's love

* The worst she still (*i.e.*, constantly)
exceeds ; she now exceeds herself.—G.

Rage ! shall we strive which shall give
other place ?

Nurse. Hala ! suppress ; you need
not kindle Rage.

Hala. Well ! on, so that—like Ruin
—I may fall,

And ruin him ; take children, me, and
all.

Nurse. Hala ! distract ! have senses
lost their use ?

Hala. Is there a third that trafficketh
abuse ?

Nurse. I bring you piety, duty, reason,
love ;

Water, to quench these flames that
passions move.

Hala. Throw on enough. No sea
can quench this flame,

And then, what cannot quench doth but
inflamm.

Nurse. For whom do you this sumptuous
storm prepare ?

Hala. For whom are wives' estates in-
join'd to care ?

Nurse. Is malice current where
respect is due ?

Hala. Power doth what likes in her
inferiors move ;

As we are set'd,* so pay we hate or love.

Nurse. What fault in him mov'd these effects in you?

Hala. Thoughts are too strict, much less can words contain;

The venom of his malice is too deep
For any Power but Revenge to keep.

Nurse. Then Rage is lost: For there is nought in man,

That equal pain with such offences can.

Hala. Be that the gage. Man's senses barren were

If they could apprehend but what they feel.

Ills do with place—like numbers—multiply:

The living, dead, malice, affection, fear,†
My womb, and I do his affliction bear.

Nurse. Will you destroy your own?

Hala. My own are his.

Nurse. Infamous act!

Hala. Rage doth but now begin.

Nurse. Canst thou do worse?

Hala. Else to myself I sin:

* Assessed.—G.

† The living and the dead fear malice and affection. More specifically, the living fear malice; the dead affection.—G.

Life is too short ; Horror exceeds not
Faith,

That cannot plague offences after death.

Nurse. Ah ! calm this storm : these
ugly torrents shun

Of rage, which drown thyself and all
besides.

Hala. Furies ! no more irregularly
run,

But arted : teach Confusion to divide.

Nurse. If kind be disinherited in thee,
Yet have compassion of this orphan
State.

Hala. That is the work which men
shall wonder at :

For while his ruin'd are, yet mine shall
reign ;

His heirs, but yet true issue unto Cain.

Nurse. These works on prince's
ruins must be built. (A&t iii., sc. 4.)



DISCREATION.

Great desire, hatch'd up in these vast
spirits,

Lives as a relic of man's discretion ;

When he affected to be judge of merits;
Or echo, which gives all sounds moderation :

‘An image too sublime for thrones to
bear,

‘Who all what they command not,
ever fear.

(‘Fame and Honour,’ ft. 5.)



DUELLING.

Especially that brutish ostentation
Of private courage, which sets life and
soul

Not only at a trivial valuation,
But lifts a subject far above his roll,
Into the princely orb of making
laws ;

As judge and party in his private
cause.

Which confident assumings, if they be
Suffered, do much alloy the sovereign
right,

Since all the moulds of fame and
infamy,

Power of man's life and death, be acts
of Might,

And must be form'd by Majesty
alone ;

As royalties inherent to a throne.

Whose delicate complexion is such,
That if in any member it be wounded,
It gangrenes all ; nay when man doth
but touch

Her mysteries, then is her state con-
founded :

Besides, who as king, dare kill a man,
As man again will kill kings, if he can.
(‘ Nobility,’ § 8.)



EARTH AND NIGHT.

Fie foolish Earth, think you the heaven
wants glory,

Because your shadows do yourself be-
night ?

All's dark unto the blind, let them be
forry ;

The heavens in themselves are ever
bright.

Fie fond Desire, think you that Love
wants glory,

Because your shadows do yourself be-
night ?

The hopes and fears of lust, may make
men sorry,
But Love still in herself finds her
delight.

Then Earth stand fast, the sky that you
benight,
Will turn again, and so restore your
glory ;
Desire be steady, hope is your delight,
An orb wherein no creature can be
sorry ;
Love being plac'd above these middle
regions,
Where every passion wars itself with
legions.

(‘ Cælica,’ xvi.)



EGYPT-WONDERS EXCEEDED.

His Egypt-wonders here He doth
exceed,
For there He mix'd with winds, rain,
Nature's line :
Now by His Spirit, He doth blast our
weeds,
Immediate grace, true miracles divine ;

Guides not by fires and meteors, night
and day,

His wandering people how to move
or stay,

But into sinners' hearts—shadows of
death—

The saving light of truth He doth
inspire ;

Fitteth our human lungs with heavenly
breath,

Our mortal natures with immortal fire ;

He draws the camel through the
needle's eye,

And makes the chosen's flesh die, ere
they die.

Yet keeps one course with Israel and us,

The flesh still knew His power, and not
His grace ;

All outward Churches ever know Him
thus,

They bear His name, but never run
His race ;

They know enough for their self-con-
demnation,

His, doing, know Him,* to their own
salvation.

(‘ Religion.’)

* St. John vii. 17.—G.

ELEVATIONS.

In what strange balance are man's
 humours peised *
 Since each light change within us or
 without,
 Turns fear to hope, and hope again to
 doubt :
 If thus it work in man, much more in
 thrones,
 Whose tender heights feel all thin
 airs that move,
 And work that change below they use
 above.

(*'Mustapha,' i., sc. 2.*)

*QUEEN ELIZABETH.†*

Now after this humble and harmless
 desire of a mean subject, expressed in
 qualifying a great subject's errors, by
 the circumstance of such instrument, as
 naturally—like bats—both fly and prey
 in the dark : let the reader pardon me,
 if I presume yet again to multiply

* Poised.—G.

† See before under Anthony and Cleopatra
 and the Earl of Essex.—G.

digression upon digression, in honour of her to whom I owe myself, I mean Queen Elizabeth : and in her name clearly to avow, that though I lament the fall of this great man in Israel, nevertheless the truth forceth me to confess, that howsoever these kinds of high justice may sometimes—like the uttermost of the Law—fall heavy upon one brave spirit ; yet prove they mercy to many by example : and therefore as legal, and royal wisdoms, ought to be honoured equally in all the differing sovereignties through the world, of one, few, or many.

And if this assumption must be granted universally ; then how much more in the case of such a princess, as—even while she was a subject—left patterns that might instruct all subjects, rather to undergo the indignation of sovereigns with the birthright of duty, than the mutiny of over-sensible and rebellious affections ; which ever—like diseased pulses—beat faster or slower than they should, to show all to be infected about them ? Whereas this lady, in the like strains, by an humble, and a constant temper, had already with true obedience

triumphed over the curious examination of ascending flattery or descending tyranny, even in the tenderness of princes' successions.

And to make this manifest to be choice and not chance : even when her stepmother Misfortune grew ripe for delivery, then was she neither born crying, as children be : nor yet by the sudden change from a prison to a throne, came she upon that stage confusedly barking after all that had offended : but like one born to behold true light, instantly fixeth her thoughts upon larger notions than revenge or favour. And in the infancy of her reign, calls for Benefield* her hard-hearted gaoler ; bids him enjoy not a deserved, but a free given peace under his narrow vine : with this assurance, that whensoever she desired to have prisoners over-severely intreated, she would not forget to commit the custody of them to his charge. (' Sidney,' c. xv.)

* Sir Henry Bedingsfield, Constable of the Tower when Elizabeth was imprisoned there after Wyatt's rebellion.—G.



RELIGION—PROTESTANTISM.

Again, for the next object, looking backward upon her sister's reign, she observes Religion to have been changed; persecution, like an ill weed, suddenly grown up to the highest; the mercy of the infinite prescribed, by abridgment of time, in adding torments to the death of his creatures: salvation published in many more creeds than she was taught to believe: a double supremacy in one kingdom; Rome become emperor of the clergy, and by bewitching the better half of man—I mean the soul—challenging both over clergy, and laity, the stile of the great God: *Rex Regum, Dominus Dominantium.*

This view brought forth in her a vow, like that of the holy kings in the Old Testament; viz.: that she would neither hope, nor seek for rest in the mortal traffic in this world, till she had repaired the precipitate ruins of our Saviour's militant Church, through all her dominions; and as she hoped, in the rest of the world, by her example. Upon which princely resolution, this

she-David of ours ventured to undertake the great Goliath amongst the Philistines abroad, I mean Spain and the Pope ; despiseth their multitudes, not of men, but of hosts ; scornfully rejects that holy Father's wind-blown superstitions, and takes the—almost solitary—truth, for her leading-star.

Yet tears she not the lion's jaws in sunder at once, but moderately begins with her own changelings ; gives the bishops a proper motion, but bounded : the nobility time to reform themselves, with inward and outward council ; revives her brother's laws for establishing of the Church's doctrine and discipline, but moderates their severity of proceeding ; gives frailty and sect, time to reform at home : and in the mean season supplies the prince of Conde with men and money, as chief among the Protestants in France ; gathers, and relieves the scattered hosts of Israel at the worst : takes New-Haven, perchance with hopes of redeeming Callice [= Calais], to the end her axle-trees might once again lie upon both shores, as her right did : refuseth marriage, reforms and redeems Queen Mary's vanities, who first

glorying in the Spanish seed, published that she was with child, and instantly offers up that royal supposed issue of hers, together with the absolute government of all her natives, to the mixed tyranny of Rome and Castile. (*Ibid.*)



HER WARS.

This and such like providence did this miracle of princes use in all her Wars, whereby her Wars maintained her wealth, and that wealth supplied her War. So as she came ever in state, when she demanded aid from her House of Commons. Neither did she fetch or force precedents from her predecessors in those demands : but made herself a precedent to all posterities, that the love of people to a loving princess is not ever cautiously balanced, by the self-pitying abilities of mankind : but their spirits, hearts, and states being drawn up above their own frail selfness, the audit is taken after ; and perchance summed up with a little smart to themselves, wherein they glory.

Neither did she, by any curious search after evidence to enlarge her prerogatives royal, teach her subjects in Parliament, by the like self-affections, to make as curious inquisition among their Records, to colour any encroaching upon the sacred circles of Monarchy : but left the rise or fall of these two balances asleep, with those aspiring spirits, who—by advantage of State, or time taken—had been authors of many biased motions. And in some confused Parliaments amongst the Barons' Wars, even forced her ancestors, with one breath, to proscribe and restore ; to call out of the House of Commons, by writ, to the Upper House, during the cessation : where one man's sudden advancement proves envious to four hundred of his equals ; and from the same, not truly active, but rather passive vein, to imprison and release injudicially, sometimes striving to master the multitude, by their nobility, then again waving their nobility with the multitude of people ; both marks of disease, and no healthful state in a Monarchy. All which she providently foresaw and avoided ; left, by the like insensible

degrees of misleading passions, she might be constrained to descend, and labour the compassing of disorderly ends, by a mechanical kind of University-canvass.

So that this blessed and blessing lady, with a calm mind, as well in quiet as in stirring times, studied how to keep her ancient under-earth buildings, upon their first well-laid foundations. And if she found any strayed, rather to reduce them back to their original circuits, than suffer a step to be made over those Time-authorized assemblies. And by this reservedness, ever coming upon the stage, a commander and no petitioner, she preserved her state above the affronts of nobility or people ; and according to birthright, still became a sovereign judge over any dutiful or encroaching petitions of nobles or commons. (*Ibid.*)



*HER OWN PERSONAL
RELIGION.*

Nay more ; so far off was she from any lukewarmness in Religion, as—if a single testimony may have credit—that

bleſſed Queen's many and free diſcourſes with myſelf, ingeniouſly bare record ; that the unexpected converſion of Henry the Fourth fell fatally upon him, by the weakneſſes of his predeceſſor Henry the Third, and the diſſolute carriage of his favourites. Who like lapwings, with the ſhells of authority about their necks, were let looſe to roam over all the branches of his kingdom, miſleading governors, nobility, and people, from the ſteady and mutual reſts of laws, cuſtoms, and other ancient wiſdoms of government, into the wilderneſſes of ignorance, and violences of will. Amongſt which deſerts, all fundamental changes—eſpecially of Religion—in princes, would be found—as ſhe conceived—the true diſcipline of Atheiſm amongſt other ſubjects ; all ſacrifices, obedience being excepted, being but dear-bought knowledges of the ſerpent, to expulſe kings and people once again out of mediocrity, that reciprocal paradise of mutual human duties. Prophetically concluding, that whoſoever will ſell God to purchaſe the Earth, by making that eternal Unity of many ſhapes, muſt in the end make Him of none : and ſo be forced with loſs,

contempt and danger of traffic not for a coheir's place, but a younger brother's ; in that Church, at whose wide gates he had—with shame enough—already turned in. And under conditions of a servant, rather than of a son, be constrained for his first step to set up the Jesuits' faction, providently suppressed by himself before, and therein to shake the Sorbonists, faithful supporters in all times of crown-sovereignty, against these slave-making conjunctions between the Spaniard and his Chaplain. Nay, yet with a greater shew of ingratitude, his next step must be to suppress those humble souls, who had long supported him, whilst he was king of Navarre, against that murdering holy-water of Spanish Rome. Lastly, to shew that no power can rest upon a steep, he must precipitately be forced to send ambassadors to Rome—with his sword in his scabbard—servilely begging mercy and grace of such reconciled enemies, whose endless ends of spiritual and temporal supremacy—this princess knew—would never forgive any heavenly truth, or earthly power that should oppose their combination. Finally she

concluded that holy Church of Rome to be of such a Bucephalus nature, as no monarch shall ever be able to bestride it, except only the stirring Alexanders of times present, wherein the world is passing, finely overshot in her own bow. (*Ibid.*)



RECOGNITION OF MERIT.

Again with the same caution in all her doings she made merit precious, honour dainty, and her grants passing rare, keeping them—as the Venetians do their curiously refined gold—to set an edge upon the industry of man, and yet — like branches of creation — sparingly reserved within the circle of her throne, as inherent and tender prerogatives, not fit to be left at random in the power of ambitious favourites, or low-looking councillors, whose ends are seldom so large and safe for the public, as the native prince's councils are, or ought to be. (*Ibid.*)



SUMMING UP.

In a word, she preserved her Religion without waving [=waving], kept both her martial and civil government entire above neglect or practice, by which, with a multitude of like instances, she manifested to the World, that the well-governing of a prince's own inheritances, is—in the clear house of Fame—superior to all the far-noised conquests of her over-gripping ancestors, since what man lives, conversant in the calendars of estates, but must know, that had not these wind-blown conquests of ours happily been scattered, they must in time have turned the moderate wealth and degrees of England into the nasty poverty of the French peasants; brought home mandates instead of laws, waved [=waived, foregone] our freedoms in Parliaments with new christened impositions, and in the end have subjected native and active Albion to become a province, and so inferior to her own dearly-bought foreign conquests, being forced to yield up the superlative works of power, to the equal laws of

Nature, which almost everywhere—
America excepted — proclaims the
greater to be naturally a law-giver over
the less. (*Ibid.*)



*WHY LORD BROOKE DID NOT
WRITE A FULL LIFE OF
ELIZABETH.*

Thus have I by the reader's patience,
given that Egyptian and Roman tragedy
[= Antony and Cleopatra] a much more
honourable sepulture, than it could ever
have deserved, especially in making their
memory to attend upon my sovereign's
hearse, without any other hope of being,
than to wait upon her life and death, as
their maker did, who hath ever since
been dying to all those glories of life
which he formerly enjoyed, under the
blessed and blessing presence of this un-
matchable Queen and woman.

Now if any man shall demand why I
did not rather leave unto the world a
complete history of her life, than this
short memorial in such scattered and un-
digested minutes, let him receive this

answer from a dead man, because I am confident that no flesh breathing—by seeing what is done—shall have occasion to ask that question, whilst I am living. Presently after the death of my most gracious Queen and mistress, the false spirits and apparitions of idle grief haunted me exceedingly, and made all things seem either greater or less than they were ; so that the further I went, the more discomfutable I found those new revolutions of time, to my decayed and disproportioned abilities ; yet fearing to be cursed with the fig-tree, if I bare no fruit, I roused up my thoughts upon an ancient axiom of wise men ; *si quicquid offendit, relinquimus cito ; inerti otio torpebit vita* ; and upon a second review of the world, called to mind the many duties I ought [= owed] to that matchless sovereign of mine, with a resolution to write her life in this manner.

First, curiously to have begun with the uniting of the Red and White Roses, in the marriage of Henry the Seventh. In the like manner to have run over Henry the Eighth's time, until his several rents in the Church, with a pur-

pose to have demurred more seriously upon the change to his son Edward the Sixth, from superstition of the establishment of God's ancient, catholic, and primitive Church. Those cobwebs of reconversion in Queen Mary's days, I had no intent [=intention] to meddle with, but only by preoccupation to show that princes, captived in nature, can seldom keep anything free in their governments, but as soils manured to bring forth ill weeds apace, must live to see Schism arise in the Church, wearing out the real branches of immortal truth, to weave in the thin leaves of mortal superstition, and to behold in the State all their fairest industries spring and fade together, like fern seed. Lastly, I intended with such spirits, as age had left me, to revive myself in her memory, under whom I was bred.* (*Ibid.*)

* The reader will profit by reading the whole of the remainder of this chapter (c. xvii.).—G.



THIS ENGLAND.

England, this little yet much envy'd isle
—By spreading fame and power many
ways—

Admit the world at her land-conquests
smile,

Yet is her greatness revered by seas ;
The ocean being to her both a wall
And engine to avenge her wrongs
withal.

(‘ Commerce,’ ft. 411.)



ERRORS PAST.

Though it be rather a counsel of remorse than help, to lay before you your errors past ; yet because they teach you to know, that time is it which maketh the same thing easy and impossible, leaving withal an experience for things to come ; I must in a word lay occasion past before you. (‘ Letters to H. I.’)



*A GREAT AND NOBLE
EXAMPLE.*

The representing of virtues, vices, humours, counsels, and actions of men in feigned and unscandalous images, is an enabling of free-born spirits to the greatest affairs of States. Sir Philip Sidney himself hath left such an instance in the too short scene of his life, as I fear many ages will not draw a line out of any other man's sphere to parallel with it. For my own part, I observed, honoured, and loved him so much; as with what caution soever I have passed through my days hitherto as among the living, yet in him I challenge a kind of freedom even among the dead. So that although with Socrates,* I profess to know nothing for the present; yet with Nestor† I am delighted in repeating old news of the ages past; and will therefore stir up my drooping memory touch-

* See Cicero, Acad. Quæst. II. 23, § 74: [Socrates] 'Excepit unum tantum, scire se, nihil se scire; nihil amplius.' Cf. also Plato, Apol. c. 6.—G.

† The Od. and Il. repeatedly; e.g., Od. iii. 245; Il. i. 250; x. 18; xi. 627.—G.

ing this man's worth, powers, ways, and designs : to the end that in the tribute I owe him, our nation may see a sea-mark [=light-house], raised upon their native coast, above the level of any private Pharos abroad : and so by a right meridian-line of their own, learn to sail through the straits of True Virtue, into a calm and spacious ocean of human honour. ('Sidney,' c. 1.)



EXORBITANCE OF PASSIONS.

It is most true, that exorbitances of passions do many times—like players upon stages—represent the office of a king, in the person of a beggar ; Aristides' constancy, with the weakness of Philautus ; and the resolute courage of Turnus, with the cowardice of Nicias ; acting that which they are not ; and consequently, either out of felt or adopted impressions, vainly striving to deny Chance her tributes, Error her changes, and Tyranny her injustice ; fall suddenly into that kind of weakness, which under Power must be forced to endure many

storms and burdens ; because it could not endure the petty and incident passages of life. ('Letter to H. L.')



EYES.

You little stars that live in skies,
And glory in Apollo's glory ;
In whose aspects conjoined lies,
The heaven's will and Nature's story,
Joy to be likened to those eyes :
Which eyes make all eyes glad or sorry ;
For when you force thoughts from
above,
These over-rule your force by love.

And thou, O Love, which in these eyes
Hast married Reason with Affection,
And made them founts of Beauty's skies,
Where joys are shadows of perfection ;
Lend me thy wings that I may rise
Up not by worth but thy election ;
For I have vowed in strangest fashion,
To love, and never seek compassion.
(*'Cælica,'* iv.)



FALL OF MAN.

*Chorus of Converts to Mahometism.**

Angels fell first from God,
Man was the next that fell :
Both being made by Him for heaven,
Have for themselves made Hell.
Defection had, for ground
An essence which might fall ;
Grown proud with glories of that God,
Like Whom they would be all.
Hence each thing, but Himself,
These fall'n powers comprehend ;
Nor can beyond depriving ill
Their knowledges extend.
But in that darkened orb,
Through mists which Vice creates,
Joyless, enjoy a woful glimpse
Of their once happy states.
And serpent-like, with curst
Eternity of evil.

* I regret that this remarkable chorus is too long to be reproduced completely in our little book.—G.



FAME AND WORTH.

Hard by which temple, Rome built up
 two more,
 The one to Worth, the other unto Fame ;
 From Worth to Fame, there was an
 open door,
 From Fame to Worth she did no passage
 frame :
 The mind of which brave Nation was
 in this
 To show that Fame but Virtue's shadow
 is. ('Peace,' § 11.)

*FAITHLESSNESS.*

But grant this honour unto Faithlessness,
 That sometimes it may prosper with
 occasion,
 And make true wisdom in appearance
 less,
 Yet what gains power by loss of reputa-
 tion ?
 Since every blossom which ill-doing
 bears
 Blasteth the fruit of good success with
 fears ? ('Tyrants,' § 5.)

FAREWELL TO CUPID.

Farewell, sweet boy, complain not of my
truth ;

Thy mother loved thee not with more
devotion ;

For to thy boy's play I gave all my
youth :

Young Master, I did hope for your
promotion.

While some fought honours, princes'
thoughts observing ;

Many woo'd Fame, the child of pain
and anguish,

Others judged inward good a chief
deserving ;

I in thy wanton visions joyed to lan-
guish.

I bowed not to thy image for succession,
Nor bound thy bow to shoot reformed
kindness ;

Thy plays of hope and fear were my
confession,

The spectacles to my life was thy
blindness :

But Cupid now farewell, I will go play
me,
With thoughts that please me less, and
less betray me.

(‘Cælica,’ lxxxv.)



ROYAL FAVOURITES.

For Faction else lurking in hopes and
fears,
When it awakes by opportunity,
Straight hydra-like, in many foreheads
bears

Horror, division, multiplicity,
Nor safe unto itself, nor to those kings
That unto mean birds will lend eagle’s
wings.

(‘Tyrants,’ § 5.)



FEAR.

Suspitions common to successions be ;
Honour and Fear together ever go.
Who must kill all they fear, fear all they
see ;
Nor subjects, sons, nor neighbourhood
can bear :
So infinite the limits be of Fear.

(‘Mustapha,’ ii., sc. 2.)

FOREBODINGS.

The King and Celica.

King. Celica ! thou only child, whom
I repent
Not yet to have begot ! thy work is vain :
Thou run'st against my Destiny's intent.
Fear not my fall ; the steep is fairest
plain,
And Error safest guide unto his end,
Who nothing but Mischance can have
to friend.

We parents are but Nature's nursery,
When our succession springs then ripe to
fall ;
Privation unto age is natural :
Age there is also in a prince's state,
Which is contempt, grown of mis-
government ;
Where love of change begetteth prince's
hate :
For hopes must wither, or grow violent,
If fortune bind desires to one estate.

Then mark : blind, as a man : scorn'd
as a king :
A father's kindness loath'd, and desolate :
Life without joy or light : what can it
bring,

But inward horror unto outward hate ?
O Safety ! thou art then a hateful thing.
When children's death assures the
father's State.

No ; safe I am not, though my son were
slain,

My frailty would beget such sons again.

Besides, if fatal be the Heavens' will,
Repining adds more force to destiny ;
Whose iron wheels stay not on fleshly
wit,

But headlong run down steep Necessity.
And as in danger we do catch at it
That comes to help ; and unadvisedly
Oft do our friends to our misfortune knit :
So with the harm of those who would
us good,

Is Destiny impossibly withstood.

Celica then cease : importune me no
more :

My son, my age, the state where things
are now

Require my death. Who would consent
to live,

Where Love cannot revenge, nor Truth
forgive ?

Celica. Though Fear see nothing but
extremity,

Yet Danger is no deep sea, but a ford,

Where they that yield can only drownèd
be

In wrongs and wounds ; Sir, you are
to[o] remifs :

To thrones a paffive nature fatal is.

King. Occafion to my fon hath turn'd
her face ;

My inward wants all my outward
ftrengths betray,

And fo make that impoffible I may.

Celica. Yet live :

Live for the State.

King. Whofe ruins glaffes are,
Wherein fee errors of myfelf I muft,
And hold my life of danger, shame, and
care.

Celica. When Fear propounds, with
lofs men ever choofe.

King. Nothing is left me, but myfelf
to lofe.

Celica. And is it nothing then to lofe
the State ?

King. Where chance is ripe, there
counfel comes too late :

Celica ! by all thou ow'ft the gods and
me,

I do conjure thee, leave me to my chance.

What's paff was Error's way ; the truth
it is,

Wherein I wretch can only go amiss,
'If Nature saw no cause of sudden
ends,

She that but one way made to draw our
breath,

Would not have left so many doors to
Death.'

Celica. Yet, Sir ! if weakness be not
such a sand,

As neither wrong, or counsel can
manure ;

Choose, and resolve what death you will
endure.

King. This sword, thy hands, may
offer up my breath,

And plague my life's remissness in my
death.

Celica. Unto that duty if these hands
be borne,

I must think God and Truth but names
of scorn.

Again, this justice were, if life were
lov'd ;

Now merely grace ; since death doth
but forgive

A life to you, which is a death to live :
Pain must displease that satisfies offence.

King. Chance hath left Death no
more to spoil but sense.

Celica. Then sword ! do Justice'
office through me ;

I offer more than that he hates to thee.

King. Ah ! Stay thy hand : my State
no equal hath,

And much more matchless my strange
vices be :

One kind of death becomes not thee and
me :

Kings plagues by Chance or Destiny
should fall :

Headlong he perish must that ruins all.

Celica. No cliff, or rock is so pre-
cipitate, [= precipitous

But down it eyes can lead the blind a
way ;

Without me live, or with me die you
may.

King. Celica ! and wilt thou Alaham
exceed ?

His cruelty is death, you torments use ;
He takes my crown, you take my self
from me.

A prince of this fall'n Empire let me be.

Celica. Then be a king, no tyrant of
thyself :

Be, and be what you will : what Nature
lent

Is still in hers, and not our government.

King. If disobedience and obedience
both
Still do me hurt ; in what strange state
am I ?

But hold thy course : It well becomes
my blood,
To do their parents mischief with their
good.

Celica. Yet Sir ! hark to the poor
oppressed tears,
The just men's moan, that suffer by
your fall ;
A prince's charge is to protect them all.
And shall it nothing be that I am yours ?
The world without, my heart within
doth know,

I never had unkind, unreverent powers.
If thus you yield to Alaham's treachery ;
He ruins you ; 'tis you, Sir, ruin me.

King. Celica ! call up the dead ;
awake the blind ;
Turn back the time ; bid winds tell
whence they come ;
As vainly strength speaks to a broken
mind.

Fly from me Celica ! hate all I do :
Misfortunes have in blood successions too.

Celica. Will you do that which Alaham
can not ?

He hath no good : you have no ill, but
he :

This Mar-right yielding's Honour's
tyranny.

King. Have I not done amiss ? Am
I not ill,

That ruin'd have a king's authority ?
And not one king alone, since princes
all

Feel part of those scorns, whereby one
doth fall.

Treason against me cannot treason be :
All laws have lost authority in me.

Celica. 'The laws of power chain'd
to men's humours be.

The good have conscience ; the ill—
like instruments—

Are, in the hands of wise authority,
Movèd, divided, usèd, or laid down ;
Still, with desire, kept subject to a
crown.

Stir up all States, all spirits : hope and
fear,

Wrong and revenge, are current every-
where.'

King. Put down my son : for that must
be the way ;

A father's shame, a prince's tyranny :
The sceptre ever shall misjudgèd be.

Celica. Let them fear Rumour that
do work amiss ;
Blood, torments, death, horrors of
cruelty,
Have time and place. Look through
these skins of fear,
Which still persuade the better side to
bear.
And since thy son thus traitorously con-
spires,
Let him not prey on all thy race and
thee :
Keep ill example from posterity.

King. Danger is come : and must I
now unarm ?
And let in hope to weaken resolution ?
Passion ! be thou my legacy and will ;
To thee I give my life, crown, reputa-
tion ;
My pomps to clouds ; and—as forlorn
with men—
My strength to women ; hoping this
alone,
Though fear'd, fought, and a king, to
live unknown.
Celica ! all these to thee : do thou be-
stow
This living darkness, wherein I do
go.

Celica. My soul now joys : doing
breathes horror out ;

Absence must be our first step : let us
fly :

A pause in rage makes Alaham to doubt ;
Which doubt may stir in people hope
and fear,

With love or hate, to seek you every-
where.

For princes' lives are Fortune's misery ;
'As dainty sparks, which men dead do
know,

To kindle for himself each man doth
blow.'

But hark ! what's this ? Malice doth
never sleep :

I hear the spies of Power drawing near.
Sir ! follow me : Misfortune's worst is
come ;

Her strength is change, and change
yields better doom,

Choice now is past. Hard by there is a
pile

Built, under colour of a sacrifice ;
If God do grant, it is a place to save ;
If God denies, it is a ready grave.

(' Alaham,' act iv., sc. 1.)



CIVIL FREEDOM—RULERS.

Their second noble office is, to keep
Mankind upright in traffic of his own,
That fearless each may in his cottage
sleep,

Secur'd that right shall not be over-
thrown ;

Persons indifferent, real arts in prize*
And in no other privilege made wise.
(‘ Humane Learning,’ ft. 95.)

*FREEDOM OF SPEECH.*

Freedom of speech echoes the people's
trust ;

That credit never doth the sovereign
harm ;

Kings win the people by the people must,
Wherein the sceptre is the chiefest
charm ;

People, like infants, joy in little things
Which ever draws their counsels
under kings.

(‘ Laws,’ § 7.)

* Prized.—G.



FREE TRADE.

Whose mysteries, though term'd mechanical,
Yet feed Power's triumphs, nurse necessity
By venting, changing, raising, letting fall,
Framing works both for use and vanity
In mutual traffic, which, while marts
stand fair,
Make Nature's wealth, as free as is
her air.

(*'Commerce,' § 9.*)



FREE EXCHANGE.

Hence trains the Hollander his little
child,
To work toys for the vanity of us,
And in exchange our cloth to them we
yield;
Wise men and fools, even serve other
thus;
The standard of the whole world
being seen
To furnish hers, by carriage out and
in.

Now though wife kings do by advantage
 play
 With other States, by setting tax on toys,
 Which, if leagues do permit, they justly
 may,
 As punishment for that vice which
 destroys ;
 As real things yet must they careful be,
 Here and abroad to keep them cus-
 tom free.

(‘ Commerce,’ § 9.)



EXTENDED TRADE.

Therefore let thrones, whose States
 have seas to friend
 Study by trade to make her navies great ;
 As glorious engines, when they will
 offend,
 Magnificent theatres when they treat,
 Bridges that will transport, and mov-
 ing tow'rs,
 To carry in and out triumphing
 Pow'rs.
 Under which safe, yet moving policy,
 Did finite Athens make the infinite

Forces of Xerxes out of Greece to fly ;
Lepanto likewise proves the Christian's
might

Able by sea to shake the Turkish
Pow'r,

Where his land-armies all the World
devour.

(‘Commerce,’ § 9.)



*FRIENDSHIP OF LANGUET
AND SIDNEY.*

Instance, that reverend Languet, mentioned for honour's sake in Sir Philip's *Arcadia*—a Frenchman born learned *usque ad miraculum*; wise by the conjunction of practice in the world, with that well-grounded theory of books, and much valued at home; till his great worth—even in a gentleman's fortune—being discovered for a dangerous instrument against Rome and Spain, by some sparkles, got him light enough, rather to seek employment elsewhere than to tarry and be driven out of his own country with disparagement. In Frankfort he settles; is entertained

agent for the Duke of Saxony, and, underhand, Minister for his own king. Lodged he was in Wechel's house, the printer of Frankfort, where Sir Philip in his travel chancing likewise to become a guest, this ingenious old man's fulness of knowledge, travelling as much to be delivered from abundance by teaching, as Sir Philip's rich nature and industry thirsted to be taught and manured [= cultivated]; this harmony of an humble hearer to an excellent teacher, so equally fitted them both, as out of a natural descent both in love and plenty, the elder grew taken with a net of his own thread, and the younger taught to lift up himself by a thread of the same spinning; so as this reverend Languet, orderly sequestered from his several functions under a mighty king, and Saxony the greatest prince of Germany, became a nurse of knowledge to this hopeful young gentleman, and without any other hire or motive than this sympathy of affections, accompanied him in the whole course of his three years' travel. By which example the judicious reader may see, that worth in every Nation finds her country, parents,

neighbours, and friends, yea and often with more honour, dearness, and advancement in knowledges, than any pedigree of fleshly kindred, will, or can at home raise or enlarge them unto. Nay to go yet farther in this private instance : It may please the reader to observe, how the same parallel of worth, in what age or estate soever, as it hath power to win, so hath it likewise absolute power to keep. Far unlike those creations of chance, which hatch other birds' eggs : and by advancing men out of chance or compliment, lose them again as fast by neglect. Contrary to which, even when diversity of years, courses of life and fortunes, enforced these dear friends to divide, there yet passed such a continual course of intelligence by letters from one of them to another, as in their loss—if they be lost*—there lie buried many delicate images, and differences between the real and large complexions of those active times and the narrow salves of this effeminate age : because in this excel-

* Not lost. Originally published at Frankfurt in 1632 ; reprinted by Lord Hailes in 1776, and since.—G.

lent mould of their friendship, the greatest busineses of Estate were so mixed with the sweet remissions of ingenuous good will, as men might easily discern in them—as unflattering glasses—that wisdom and love, in good spirits, have great affinity together. For a farther demonstration, behold even the same Languet—after he was sixty-six years of age — fashioning himself a journey into England, with the Duke Cassimir, only to see that excellent plant of his own polishing. In which loving and unexpected meeting, I dare confidently affirm, neither side became loser. At the Sea they parted, and made many mutual tears, ominous propheciers of their never meeting again. ('Sidney,' c. 1.)



*LITTLE SPARKS OF TWO
LARGE NATURES.*

These little sparks of two large natures I make bold the longer to insist upon, because the youth, life and fortune of this gentleman were indeed but

sparkles of extraordinary greatness in him ; which for want of clear vent lay concealed and in a manner smothered up. And again to bring the children of favour and of chance, into an equal balance of comparison with birth, worth, and education : and therein abruptly to conclude, that God creates those in His certain and eternal moulds, out of which He elects for Himself ; where kings choose creatures out of Pandora's tun, and so raise up worth and no worth ; friends or enemies, at adventure. Therefore what marvel can it be, if these Jacobs and Esaus strive ambitiously one with another, as well before as after they come out of such erring and unperfect wombs ? (*Ibid.*)



GALIENUS.

What had become of Rome's vast
monarchy,
When Galienus buried was in lust,
Sloth, riot, and excess of vanity,
Even while the barbers* swarm'd like
barren dust :

* = *barbarians*.—G.

Had not the thirty rivals to each other
From one man's tyranny preserved
their mother ? ('Cautions,' § 4.)



GOD UNKNOWN.

Sion lies waste, and Thy Jerusalem,
O Lord, is fall'n to utter desolation ;
Against Thy prophets and Thy holy
men,

The sin hath wrought a fatal combina-
tion ;
Profan'd Thy name, Thy worship over-
thrown,
And made Thee, living Lord, a God
unknown.

Thy powerful laws, Thy wonders of
creation,
Thy word incarnate, glorious heaven,
dark hell,

Lie shadow'd under man's degeneration ;
They Christ still crucify for doing
well ;

Impiety, O Lord, sits on Thy throne,
Which makes Thee, living Lord, a God
unknown.

Man's superstition hath Thy truths entomb'd,

His atheism again her pomps defaceth ;

That sensual unsatiable vast womb,

Of Thy seen Church, Thy unseen Church disgraceth ;

There lives no truth with them that seem Thine own,

Which makes Thee, living Lord, a God unknown.

Yet unto Thee, Lord—mirror of transgression—

We who for earthly idols have for-
Thy heavenly image—sinless, pure impression—

And so in nets of vanity lie taken,
All desolate implore that to Thine own,
Lord, Thou no longer live a God unknown.

Yet, Lord, let Israel's plagues not be eternal,

Nor sin for ever cloud Thy sacred mountains,

Nor with false flames spiritual but infernal,

Dry up Thy Mercy's ever-springing fountains :

Rather, sweet Jesus, fill up time and
 come,
 To yield the sin her everlasting doom.
 ('Cælica.')



GOODNESS ONLY GREATNESS.

1 Ev'n so in these corrupted moulds of
 Art,
 Which, while they do conform, re-
 form us not ;
 If all the false infections they impart
 Be shadowed thus, thus formally be
 wrought ;
 Though what works goodness only
 makes men wise,
 Yet Power thus mask'd may finely
 tyrannize.
 ('Humane Learning,' st. 126.)

2 Now, if this wisdom only can be
 found
 By seeking God, even in the faith He
 gives ;
 If Earth, heaven, sea, stars, creatures
 be the bound,
 Wherein reveal'd His power and
 wisdom lives ;

If true obedience be the way to
this,
And only who grows better, wiser
is :
Then let not curious, silly flesh con-
ceive
Itself more rich.

(*Ibid.*, ft. 139-40.)

- 3 For only that man understands indeed,
And well remembers, which he well
can do :
The laws live only where the law doth
breed
Obedience to the works it binds us
to:
And as the life of Wisdom hath
expressed :
If this you know, then do it and be
blest. (*Ibid.*, ft. 141.)

- 4 Thus rose all States, thus grew they,
thus they fall,
From good to ill, and so from ill to
worse ;
Time from her due vicissitudes doth
call,
Error still carrying in itself her
curse.

Yet let this light out of these
clouds break forth,
That pow'r hath no long being but
in worth.

(*'Of Weak-minded Tyrants,'* ft. 105.)

5 — Above all, such actions as may
bring

His faith in doubt, a strong prince
must eschew, [king

Because it doth concern a boundless
To keep his words and contracts,
steady, true,

His grants entire, graces not under-
min'd ;

As if both Truth and Pow'r had
but one mind.

(*'Strong Tyrants,'* ft. 164.)

6 For howsoever to the partial throne
Of mighty power, the acts of truth-
less wit

May current go, like brags, amongst
their own ;

Yet when the world shall come to
judge of it,

Nature that in her wisdom never
lies,

Will show deceit and wrong are
never wise. (*Ibid.,* ft. 174.)

7 That fortune still must be with ill
 maintain'd,
Which at the first with any ill is
 gain'd.
 ('Mustapha,' Act ii., sc. 3.)

8 ———Mankind is both the form
And matter, wherewith Tyrannies
 transform ;
For Power can neither see, work, or
 devise,
Without the people's hands, hearts,
 wit and eyes ;
So that were man not by himself
 opprest,
Kings would not, tyrants could not
 make him beast.
 (*Ibid.*, 2nd chorus.)

9 Woe worth each false preposterous
 way
Which promiseth good luck to evil
 deeds.
 (*Ibid.*, Act v., sc. 4.)

10 The little maid that weareth out the
 day
To gather flowers, still covetous of
 more ;

At night when she with her desire
 would play,
 And let her pleasure wanton in her
 store,
 Discerns the first laid underneath
 the last,
 Wither'd ; and so is all that we
 have past ;
 Fix then on good desire.
 (' Cælica,' xcv.)

11 ———In this strife, this natural re-
 morse
 If we could bend the force of pow'r
 and wit,
 To work upon the heart, and make
 divorce
 There from the evil which per-
 verteth it ;
 In judgment of the truth we
 should not doubt
 Good life would find a good re-
 ligion out.*
 (' Religion,' ft. 15.)

* Last line. How much deeper and truer
 is this than Pope's famous and much debated
 line :

'He can't be wrong whose life is in the
 right.'—G.

GOOD MEN ARE FEW.

Nay, more, let us consider if it be
Easy at once of good men to find many ;
Since we with odds of birth and breeding fee,
Even among kings, how rarely Time
yields any [try's sake
That out of conscience, or for Count-
Will hazard, care, restrain or under-
take ? (' Monarchy,' § 14.)



DOING GOOD.

The chief use, then, in man of that he
knows,
In his pains-taking for the good of all ;
Not fleshly weeping for our own made
woes ;
Not laughing from a melancholy gall ;
Not hating from a soul that overflows
With bitterness, breath'd out from in-
ward thrall :
' But sweetly rather to ease, loose or
bind,
' As needs requires, this frail, fall'n
human kind.'
(' Humane Learning,' ft. 144.)

GRACE AND DISGRACE.

Thus Kings may see, while greatness
did descend,

And care as far spread as authority,
Grace did restrain and disgrace did
amend,

The vice was hateful and the majesty
Of Justice held up for a common
good :

A work by Kings and men well
understood.

Kings creatures* then were no vain
favourites [Crown ;

But guardians of the poor, eyes of the
Left height of place should oversee the
right

And help the proud to pull the humble
down ;

All laws like cobwebs, catching little
flies

But never great ones without Princes'
eyes.

(' Monarchy,' § 1.)

* = *nobles*, *i.e.*, titular, created by the monarch. So Shakespeare in 'Pericles' (iii. 2), 'hundreds call themselves your creatures ;' and elsewhere, as in '1 Henry IV.,' v. 5; 'All's Well that ends Well,' iv. i.—G.

HEREDITY IN THE SIDNEYS.

It is ordinary among men to observe the races of horses and breeds of other cattle. But few consider, that as divers humours mixed in men's bodies make different complexions; so every family hath, as it were, divers predominant qualities in it; which, as they are tempered together in marriage, give a certain tincture [=lustre] to all the descent. In my time, I have observed it in many houses, especially in this. Sir Henry Sidney his father, was a man of excellent natural wit [=intellect], large heart, sweet conversation; and such a governor, as sought not to make an end of the State in himself, but to plant his own ends in the prosperity of his Country. Witness his sound establishments both in Wales and Ireland, where his memory is worthily grateful unto this day: how unequal and bitter soever the censure of provincials is usually against sincere monarchical governors; especially such, as though in worth and place superior, are yet in their own degrees of heraldry, inferior to them.

On the other side, his mother, as she was a woman by descent of great nobility, so was she by nature, of a large ingenuous spirit. Whence, as it were even racked with native strengths, she chose rather to hide herself from the curious eyes of a delicate time, than come upon the stage of the world with any manner of disparagement: the mischance of sickness [= small-pox] having cast such a kind of veil over her excellent beauty, as the modesty of that sex doth many times upon their native and heroical spirits. So that it may probably be gathered, that this clearness of his father's judgment and ingenuous sensibleness of his mother's, brought forth so happy a temper in this well-mixed offspring of theirs, as—without envy be it spoken—Sir Philip deserves to be accounted amongst those eminent plants of our soil, which blast or bite not, but rather statuminate* and refresh the vines, corn, fruits, or whatsoever groweth under their shadows. And as he was their first-born, so was he not

* = *prop up*. So Ben Jonson in 'New Inn,' ii. 2: 'I will *statuminate* and underprop thee.'—G.

the contraction, but the extension of their strength, and the very acme, and perfect type of it. ('Sidney,' c. 1.)



SIR PHILIP AS A YOUTH.

Of his youth I will report no other wonder, but this, that though I lived with him and knew him from a child, yet I never knew him other than a man : with such staidness of mind, lovely, and familiar gravity, as carried grace and reverence above greater years. His talk ever of knowledge, and his very play tending to enrich his mind : so as even his teachers found something in him to observe and learn, above that which they had read or taught. Which eminence, by nature and industry, made his worthy father style Sir Philip in my hearing — though I unseen — *Lumen familiæ suæ*. But why do I mention this relative harmony of worth between father and son ? Did not his Country soon after take knowledge of him as a light or leading star to every degree within her ? Are not the arts and languages, which enabled him to travel

at fourteen years old, and in his travel to win reverence amongst the chief learned men abroad, witnesses beyond exception, that there was great inequality* of worth and goodness in him? (*Ibid.*)



HONOURABLE TESTIMONIES
TO SIDNEY'S GREATNESS AND
GOODNESS.

Here I am still enforced to bring pregnant evidence from the dead: amongst whom I have found far more liberal contribution to the honour of true worth, than amongst those which now live; and in the markets of selfness, traffic new interest by the discredit of old friends: that ancient wisdom of righting enemies, being utterly worn out of date in our modern discipline. ('Sidney,' c. 2.)

* = *disproportion*; the meaning being that he had far beyond his share. Cf. Shakespeare ('Measure for Measure,' v. i.), 'Do not banish reason for *inequality*.'—G.



I.

*WILLIAM, PRINCE OF ORANGE
AND A WORD-PORTRAIT OF
HIM.*

My first instance must come from that worthy Prince of Orange, William of Nassau, with whom this young gentleman having long kept intelligence by word and letters, and in affairs of the highest nature that then passed current upon the stages of England, France, Germany, Italy, the Low Countries, or Spain, it seems, I say, that this young gentleman had, by this mutual freedom, so imprinted the extraordinary merit of his young years into the large wisdom and experience of that excellent prince, as I passing out of Germany into England, and having the unexpected honour to find this prince in the Town of Delph, cannot think it unwelcome to describe the clothes of this prince; his posture of body and mind, familiarity and reservedness, to the ingenuous reader, that he may see what divers characters princes please and govern cities, towns, and peoples.

His uppermost garment was a gown, yet such as—I dare confidently affirm—a mean-born student in our Inns of Court, would not have been well-pleased to walk the streets in. Unbuttoned his doublet was, and of like precious matter and form to the other. His waistcoat—which showed itself under it—not unlike the best sort of those woollen knit ones, which our ordinary watermen row us in. His company about him, the burgeses of that beer-brewing town : and he so fellow-like encompassed with them, as—had I not known his face—no exterior sign of degree, or reservedness could have discovered the inequality of his worth or estate from that multitude. Notwithstanding I no sooner came to his presence, but it pleased him to take knowledge of me. And even upon that—as if it had been a signal to make a change—his respect of a stranger instantly begot respect to himself in all about him : an outward passage of inward greatness, which in a popular estate I thought worth the observing. Because there, no pedigree but worth could possibly make a man prince, and no prince, in a moment, at his own pleasure. (*Ibid.*)

Conversation of the Prince of Orange.

The businesſes which he then vouchſafed to impart with me were, the dangerous fate which the crown of England, States of Germany, and the Low Countries did ſtand threatened with, under an ambitious and conquering monarch's hand. The main inſtance, a ſhort deſcription of the Spaniard's curious affecting to keep the Romans' ways and ends, in all his actions. On the other ſide the clear ſymptoms of the hectic fever, univerſally then reigning among the princes of Chriſtendom, ordained—as he thought—to behold this undermining diſeaſe without fear, till it ſhould prove dangerous, nay incurable to them. This active King of Spain having put on a mask of conſcience to cover an inviſible conjunction between the temporal and ſpiritual ambitions of theſe two ſometimes creeping, ſometimes commanding Romiſh and Spaniſh conquerors. The particulars were many, both excellent and enlightening. (*Ibid.*)

Further Conversation.

Again, on the Queen's part, by the way of question, he supposed a little neglect in her princely mildness, while she did suffer a Protestant party, raised by God in that great kingdom of France, to be a balance or counterpoise to that dangerous heptarchy of Spain—then scarce visible, but since multiplied by an unresistible greatness—I say, for suffering this strong and faithful party—through want of employment—to sink into itself, and so unactively—like a meteor—to vanish or smother out in vain and idle apparitions. Withal reverently he demurred, whether it were an omission in that excellent Lady's Government or no, by a remiss looking on, whilst the Austrian aspiring family framed occasion to gain by begging peace, or buying war from the Grand Signior; and both exceeding much to their own ends; in respect that once in few years, this emperor made himself general by it, over all the forces of Christendom; and thereby gained the fame of action; trained up his own instruments martially, and got

credit with his fellow-bordering princes, through the common council or participation of fear. Besides that in the conclusions of peace, he ever saved a mass of riches gathered by Diets, Contributions, Devotions and Levies for common defence, which out of the ill-accompting hand of War, became—in his Exchequer—treasure, to terrify even those Christian neighbours that did contribute to it. And the more especially he insisted upon this : because all those crafty pageants of her enemies were disguisedly acted, even whilst her Majesty had an agent of extraordinary diligence, worth, and credit with that vast estate of Turkey, into whose absolute and imperious spirit, without any further charge than infusing the jealousy of competition, these practises among those Austrian usurpers, might easily have been interrupted. (*Ibid.*)



On Spain and Popery.

Lastly, it pleased him to question yet a greater oversight in both these kingdoms, England and France : because

while their princes stood at gaze, as upon things far off, they still gave way for the Popish and Spanish invisible arts and counsels, to undermine the greatness and freedom both of secular and ecclesiastical princes : a mortal sickness in that vast body of Germany, and by their unsensible fall, a raising up of the house of Austria many steps towards her long-affected monarchy over the West. The ground of which opinion was—as he thought—in respect that even the Catholic princes and bishops themselves—had their eyes been well awakened—would never have endured any cloud or colour of religion, to have changed their princely sovereignties into such a kind of low and chaplain tenure : as since they have sleepily fallen into : but would rather have stirred them with many hands, to bind this mitre-superstition, with the real cords of Truth. And to that end perchance to have set Spain on work with her new and ill-digested conquests : her dangerous enemy Fes : her native Moors and Jews—since craftily transported—and so probably have troubled the usurpations both of the Pope and Spain over that well-

tempered, though over-zealous and superstitious region of Italy. These, and such other particulars, as I had in charge, and did faithfully deliver from him to her Majesty, are since performed, or perished with time or occasion. (*Ibid.*)



Final testimony.

The last branch was his free expressing of himself in the honour of Sir Philip Sidney, after this manner: That I would first commend his own humble service, with those before-mentioned ideas to the Queen; and after crave leave of her freely to open his knowledge and opinion of a fellow-servant of his, that—as he heard—lived unemployed under her. With himself he began *ab ovo*, as having been of Charles the Fifth's Privy Council, before he was one-and-twenty years of age: and since—as the world knew—either an actor or at least acquainted with the greatest actions and affairs of Europe; and likewise with her greatest men, and ministers of estate. In all which series of time,

multitude of things and persons, he pro-
tested unto me—and for her service—
that if he could judge, her Majesty had
one of the ripest and greatest councillors
of estate in Sir Philip Sidney, that at
this day lived in Europe : to the trial of
which he was pleased to leave his own
credit engaged, until her Majesty might
please to employ this gentleman, either
amongst her friends or enemies. (*Ibid.*)



Sidney's refusal of this testimony.

At my return into England, I per-
formed all his other commandments ;
this that concerned Sir Philip Sidney—
thinking to make the fine-spun threads
of friendship more firm between them—
I acquainted Sir Philip Sidney with :
not as questioning, but fully resolved to
do it. Unto which he at the first fight
opposing, discharged my faith impawned
to the Prince of Orange, for the delivery
of it ; as an act only intending his good,
and so to be performed or dispensed
with at his pleasure ; yet for my satis-
faction freely added these words ; first,
that the Queen had the life itself daily

attending her : and if she either did not or could not value it so high, the commendation of that worthy prince could be no more—at the best—than a lively picture of that life, and so of far less credit and estimation with her. His next reason was, because princes love not that foreign powers should have extraordinary interest in their subjects ; much less to be taught by them how they should place their own : as arguments either upbraiding ignorance, or lack of large rewarding goodness in them. (*Ibid.*)



2. EARL OF LEICESTER.

My second instance comes from the Earl of Leicester, his uncle, who told me—after Sir Philip's, and not long before his own death—that when he undertook the government of the Low Countries, he carried his nephew over with him, as one amongst the rest, not only despatching his youth for a counsellor, but withal bearing a hand upon him as a forward young man. Notwithstanding, in short time he saw this sun so risen above his horizon, that both he and all his

stars were glad to fetch light from him, and in the end acknowledge that he held up the honour of his casual authority by him, whilst he lived, and found reason to withdraw himself from that burden after his death. (*Ibid.*)



3. *SIR FRANCIS WALSINGHAM.*

My third record is Sir Francis Walsingham his father-in-law ; that wise and active Secrètary. This man—as the world knoweth—upheld both Religion and State, by using a policy wisely mixed with reflections of either. He had influence in all Countries and a hand upon all affairs ; yet even this man hath often confessed to myself, that his Philip did so far overshoot him in his own bow, as those friends which at first were Sir Philip's for this Secretary's sake, within a while became so fully owned and possessed by Sir Philip, as now he held them at the second hand, by his son-in-law's native courtesy. (*Ibid.*)



Moral of these testimonies.

This is that true remission of mind, whereof I would gladly have the world take notice from these dead men's ashes : to the end that we might once again see that ingenuity amongst men, which by liberal bearing witness to the merits of others, shows they have some true worth of their own ; and are not merely lovers of themselves, without rivals. (*Ibid.*)



4. *JAMES I.*

To continue this passage a little further : I must lift him above the censure of subjects, and give you an account what respect and honour his worth won him amongst the most eminent monarchs of that time : as first with that chief and best of princes, his most excellent Majesty, then king of Scotland, to whom his service was affectionately devoted, and from whom he received many pledges of love and favour. (*Ibid.*)



5. *HENRY IV. OF FRANCE.*

In like manner with the late renowned Henry of France, then of Navarre, who having measured and mastered all the spirits in his own Nation, found out this master-spirit among us, and used him like an equal in nature, and so fit for friendship with a king. (*Ibid.*)

6. *DON JOHN OF AUSTRIA.*

Again, that gallant prince Don John of Austria, viceroy in the Low Countries for Spain, when this gentleman in his embassy to the emperor came to kiss his hand, though at the first, in his Spanish hauteur, he gave him access as by descent, to a youth of grace as to a stranger, and in particular competition—as he conceived—to an enemy; yet after a while that he had taken his just altitude, he found himself so stricken with this extraordinary planet, that the beholders wondered to see what ingenuous tribute that brave and high-minded prince paid to his worth: giving

more honour and respect to this hopeful young gentleman, than to the ambassadors of mighty princes. (*Ibid.*)



7. MENDOZA.

But to climb yet a degree higher : In what due estimation his extraordinary worth was, even amongst enemies, will appear by his death. When Mendoza, a secretary of many treasons amongst us, acknowledged openly that howsoever he was glad king Philip his master had lost, in a private gentleman, a dangerous enemy to his estate ; yet he could not but lament to see Christendom deprived of so rare a light in those cloudy times ; and bewail poor widow England—so he termed her—that having been many years in breeding one eminent spirit, was in a moment bereaved of him, by the hands of a villain. (*Ibid.*)



8. LORD BROOKE'S OWN
ESTIMATE AND EULOGY.

Indeed he was a true model of worth ; a man fit for Conquest, Plantation, Reformation, or what action soever is greatest and hardest amongst men : withal, such a lover of mankind and goodness, that whoever had any real parts, in him found comfort, participation, and protection to the uttermost of his power : like Zephyrus he giving life where he blew. The Universities abroad and at home, accounted him a general Mecænas of learning ; dedicated their books to him ; and communicated every invention, or improvement of knowledge with him. Soldiers honoured him, and were so honoured by him as no man thought he marched under the true banner of Mars, that had not obtained Sir Philip Sidney's approbation. Men of affairs in most parts of Christendom, entertained correspondence with him. But what speak I of these, with whom his own ways, and ends did concur ? since—to descend—his heart and capacity were so large, that there was not a cunning Painter, a skilful Engineer, an

excellent Musician, or any other artificer of extraordinary fame, that made not himself known to this famous spirit, and found him his true friend without hire ; and the common *Rendezvous* of Worth in his time. (*Ibid.*)



His great example.

Now let princes vouchsafe to consider, of what importance it is to the honour of themselves and their estates, to have one man of such eminence ; not only as a nourisher of virtue in their Courts or service, but besides for a reformed standard, by which even the most humorous persons could not but have a reverent kind of ambition to be tried, and approved current. This I do the more confidently affirm, because it will be confessed by all men, that this one man's example and personal respect, did not only encourage Learning and Honour in the Schools, but brought the affection and true use thereof both into the Court and Camp. Nay, more, even many gentlemen excellently learned amongst us, will not deny, but that they

affected to row and steer their course in his wake. Besides which honour of unequal nature and education, his very ways in the world, did generally add reputation to his prince and Country, by restoring amongst us the ancient majesty of noble and true dealing : as a manly wisdom, that can no more be weighed down by an effeminate craft, than Hercules could be overcome by that contemptible army of dwarfs. And this was it which, I profess, I loved dearly in him, and still shall be glad to honour in the great men of this time : I mean, that his heart and tongue went both one way, and so with everyone that went with the Truth ; as knowing no other kindred, party, or end. (*Ibid.*)



His Religion.

Above all, he made the Religion he professed, the firm basis of his life : for this was his judgment—as he often told me—that our true-heartedness to the Reformed Religion in the beginning, brought peace and safety and freedom to us ; concluding, that the wisest and

best way, was that of the famous William Prince of Orange, who never divided the consideration of Estate from the consideration of Religion, nor gave that sound party occasion to be jealous, or distracted, upon any appearance of safety whatsoever; prudently resolving, that to temporize with the enemies of our Faith, was but—as among seagulls—a strife, not to keep upright, but aloft upon the top of every billow: which false-heartedness to God and man, would in the end find itself forsaken of both; as Sir Philip conceived. For to this active spirit of his, all depths of the devil proved but shallow fords; he piercing into men's counsels and ends, not by their words, oaths, or compliments, all barren in that age, but by fathoming their hearts and powers, by their deeds, and found no wisdom where he found no courage, nor courage without wisdom, nor either without honesty and truth. With which solid and active reaches of his, I am persuaded, he would have found, or made a way through all the traverses, even of the most weak and irregular times. But it pleased God in this decrepit age of the world, not to

restore the image of her ancient vigour in him, otherwise than as in a lightning before death. (*Ibid.*)



His worth not buried with him.

Neither am I—for my part—so much in love with this life, nor believe so little in a better to come; as to complain of God for taking him, and such like exorbitant worthiness from us; fit—as it were by an ostracism—to be divided, and not incorporated with our corruptions: yet for the sincere affection I bear to my prince and country, my prayer to God is, that his worth and way may not fatally be buried with him; in respect, that before his time and since, experience hath published the usual discipline of greatness to have been tender of itself only; making honour a triumph, or rather a trophy of desire, set up in the eyes of mankind, either to be worshipped as idols, or else as rebels to perish under her glorious oppressions. Notwithstanding, when the pride of flesh, and power of favour shall cease in these by death or disgrace; what then hath

Time to register, or fame to publish, in these great men's names, that will not be offensive, and infectious to others? What pen without blotting can write the story of their deeds? or what herald blaze their arms without a blemish? And as for their counsels and projects, when they come once to light, shall not they live as noisome and loathsomely above ground, as their authors' carcases lie in the grave? So that the return of such greatness to the world and themselves, can be but private reproach, public ill example, and a fatal scorn to the government they live in. Sir Philip Sidney is none of this number; for the greatness which he affected was built upon true worth; esteeming fame more than riches, and noble actions far above nobility itself. (*Ibid.*)



DEEDS AS WELL AS WORDS.

a. Death of Maximilian and succession of Rudolph.

I will pass from the testimony of brave men's words, to his own deeds. What lights of sounder wisdom can we ascribe

to our greatest men of affairs than he showed in his youth and first employment, when he was sent by the late Queen, of famous memory, to condole the death of Maximilian, and congratulate the succession of Rodolph to the Empire? For under the shadow of this compliment between princes, which suited better with his youth than his spirit, did he not, to improve that journey, and make it a real service to his sovereign, procure one article to be added to his instructions, which gave him scope—as he passed—to salute such German princes, as were interested in the cause of our Religion, or their own native liberty?

And though to negotiate with that long-breathed Nation proves commonly a work in steel, where many strokes hardly leave any print; yet did this master Genius quickly stir up their cautious and slow judgments to be sensible of the danger which threatened them hourly, by this fatal conjunction of Rome's undermining superstitions with the commanding forces of Spain. And when he had once awaked that confident Nation to look up, he as easily

made manifest unto them, that neither their inland seat, vast multitudes, confused strength, wealth, nor hollow-founding fame, could secure their dominions from the ambition of this brave aspiring empire; howsoever by the like helps they had formerly bounded the same Roman, and Austrian supremacies. The reasons he alleged were, because the manner of this conjunction was not like the ancient undertakers, who made open war by proclamation; but craftily—from the infusion of Rome—to enter first by invisible traffic of souls; filling people's minds with apparitions of holiness, specious rites, saints, miracles, institutions of new orders, reformations of old, blessings of Catholics, cursings of heretics, thunder-bolts of excommunication under the authority of their Mother-Church. And when by these shadows they had once gotten possession of the weak, discouraged the strong, divided the doubtful, and finally lulled inferior powers asleep; as the ancient Romans were wont to tame foreign nations with the name of *Socij*; then to follow on with the Spanish, less spiritual, but more forcible engines, viz.,

practice, confederacy, faction, money, treaties, leagues of traffic, alliance by marriages, charge of rebellion, war, and all other acts of advantageous power. (*Ibid.*, c. iv.)



b. Project of Marriage of Queen Elizabeth.

The next doubtful stage Sir Philip had to act upon—howsoever it may seem private—was grounded upon a public and specious proposition of marriage, between the late famous Queen, and the Duke of Anjou. With which current, although he saw the great and wise men of the time suddenly carried down, and everyone fishing to catch the Queen's humour in it; yet when he considered the difference of years, person, education, state, and religion between them; and then called to mind the success of our former alliances with the French: he found many reasons to make question whether it would prove poetical or real on their part? And if real; whether the balance swayed not unequally, by adding much

to them, and little to his sovereign? The Duke's greatness being only name and possibility; and both these either to wither, or to be maintained at her cost. Her state again in hand; and though royally sufficient to satisfy that Queen's princely and moderate desires or expenses, yet perchance inferior to bear out those mixed designs into which his ambition or necessities might entice or draw her.* (*Ibid.*, c. v.)



c. Further interference with the royal projects.

Thus stood the state of things then: and if any judicious reader shall ask, Whether it were not an error and a dangerous one, for Sir Philip being neither magistrate nor councillor, to oppose himself against his sovereign's pleasure in things indifferent? I must answer, That his worth, truth, favour, and sincerity of heart, together with his

* The student-reader will be rewarded by reading the whole of these remarkable chapters on the different marriage-projects of Elizabeth.—G.

real manner of proceeding in it, were his privileges. Because this gentleman's course in this great business was, not by murmur among equals, or inferiors, to detract from princes; or by a mutinous kind of bemoaning error, to stir up ill affections in their minds, whose best thoughts could do him no good; but by a due address of his humble reason to the Queen herself, to whom the appeal was proper. So that although he found a sweet stream of sovereign humours in that well-tempered lady, to run against him, yet found he safety in herself, against that selfness which appeared to threaten him in her; for this happily born and bred princess was not—subject-like—apt to construe things reverently done, in the worst sense; but rather with the spirit of anointed greatness—as created to reign equally over frail and strong—more desirous to find ways to fashion her people, than colours or causes to punish them.

Lastly, to prove nothing can be wise, that is not really honest; every man of that time, and consequently of all times, may know, that if he should have used the same freedom among the grandees

of Court—their profession being not commonly to dispute princes' purposes for truth's sake, but second their humours to govern their Kingdoms by them—he must infallibly have found worth, justice, and duty looked upon with no other eyes but Lamia's;* and so have been stained by that reigning faction, which in all Courts allows no faith current to a sovereign, that hath not passed the seal of their practising corporation.

Thus stood the Court at that time; and thus stood this ingenuous spirit in it. If dangerously in men's opinions who are curious of the present, and in it rather to do craftily, than well; yet, I say, that princely heart of hers was a sanctuary unto him; and as for the people, in whom many times the lasting

* *Lamiæ* (from *Lamia*, a female phantom) were conceived as handsome ghostly women, who by voluptuous artifices attracted young men: very much what the legendary vampires are. Earlier, in Gascoigne's '*Glasse of Governement*,' *Lamia*, a courtesan, is one of the characters (Hazlitt's '*Gascoigne*,' Vol. II. 2 *et alibi*): later, *Lamia* gives title to one of Keats's greater poems, viz., '*Lamia, or the Eve of St. Agnes*.'—G.

images of Worth are preferred before the temporary visions of art or favour, he could not fear to suffer anything there, which would not prove a kind of trophy to him. So that howsoever he seemed to stand alone, yet he stood upright ; kept his access to her Majesty as before ; a liberal conversation with the French, revered among the worthiest of them for himself, and bound in too strong a fortification of nature for the less worthy to abhor [= address], either with question, familiarity, or scorn. (*Ibid.*, c. vi.)



SUPERSTITIOUS IGNORANCE.

Which natural disease of mortal wit,
 Begets our magic, and our star-divines ;
 Wizards, impostors, visions, stand by it ;
 For what Fear comprehends not, it
 inclines
 To make a god, whose nature it
 believes,
 Much more inclin'd to punish, than
 relieve.

The reason is, when Fear's dim eyes
look in,
They guilt discern ; when upwards,
Justice there
Reflects self-horror back upon the sin,
Where outward dangers threaten every-
where :
Flesh the foundation is, fancy the
work,
Where rak'd up and unquench'd, the
evils lurk.

(‘ Religion.’)



INCONSTANCY.

It may please you to remember, that
Inconstancy hath so strong a wall of craft
about it, as it is hard by sophistication of
wit, to master the experience of evil : it
being old born with us, and acquainted
with every corner, access, and recess of
our minds. Besides, it comes not into
the nature of man with clear and open
evidence, as true theirs do ; but as
usurpers, whose underminings are hardly
to be seen, while they may be pre-
vented ; and when they are seen, beyond
cure or contention. For the being of

evil being nothing but only a depriving of the good, and the captiving [= enslaving] of our free-will-lights to the works of darkness; it must needs come to pass, that when her conquering venoms are once distilled through all her powers, and we won with ourselves, that there can be no thought within us to hear or entreat; and without us, though Authority may cut off the infection of ill example from others, yet can it no more take away the devil's part in us, than call up the dead. Out of which I conclude: whatsoever cannot be mended—without authority—cannot be ruled.

Now if you will examine the pre-eminences of a husband's estate, you shall soon discover what huge armies of usurpation, custom, municipal laws, are in this strife of mastering him against you; truth in some degree, fortune, and opinion universally. ('Letter.')



HOW TO MASTER.

Archimedes held that it was possible by art to remove the unremovable Earth, if he could find upon what basis he might

fix the foot of his engine : the same doubt I may make to you, which is, where you will lay the ground of that strength, which should master him ? If upon his humours ; then—as I said—the centre is craft, the circumference inconstancy ; neither strong virtues nor vices : but changing and irregular phantasy ; as unfit to rule, as hard to be ruled ; especially since ill-nature and good fortune learn easily to know their strengths, and like proud cowards, tyrannize where they find Right in the guard of love or weakness. If upon his estate, then do you assail him in his strength. For he is by laws above you : the words of your contract, obedience ; of his, love ; the revenue his, Liberty his friend, Honour scarce indifferent, Fame against you ; protesting ever on the side of strength, not of right. (*Ibid.*)



OBEDIENCE NOT MASTERY.

Therefore by my consent—honourable Lady—you shall instead of seeking to master your evil husband, rather seek to master yourself ; and avoid that

other violent course, which requires wilful urging, servile patience, broken shame, with all kinds of indecorum ; such as the worst speed best with ; and yet so, as they that win their ends, are sure to lose their honours. Yea, the truth is in every part such a proof of itself, as whoso will narrowly observe the complexions of those wives, that usurp upon the authority of their husbands, shall see that the very change of the office, works almost a metamorphosis in nature ; the woman growing mannish, and the man womanish. For it is most true that ages and sexes have their distinct laws ; so as the same is not the same in both, but diverse ; as the wise man saith virtues be in men and women. Our fame lying in hazard, armies, blood ; theirs in silence, modesty, restraint : our reputations not easily shaken, and many ways repaired ; theirs, like glass, by and by broken, and impossible to be healed. Since therefore your own genius, honour, and impossibility, do all oppose against this adventurous practise, let us leave it ; and conclude with the poet, that

‘ Whoso will the devil’s master be,
Must have a mind more mischievous than he.’
(*Ibid.*)

INDUSTRY.

Kings then that would have their magnificence

To be maintain'd by springs which should not fail

Must with that council keep intelligence,

Wherewith the dying farmer did prevail,

To make his children dig his vine for gold ;

Who found it not in metal, but in mould.

This vineyard in a king is his demesne,
Joined with that art of arts, which man improves

And envylefs make active monarchs reign,

Rich both in people's treasures and their loves :

What Midas wish, what dreams of alchemy

Can with these true crown-mines comparèd be ?

(*'Crown Revenue,'* § 10.)



INJUSTICE.

Wherein observe the wit of former
 days,
 Which feign'd their gods themselves—
 oft to prevent
 Power's inclination to oppressing ways—
 Came down and gave offences punish-
 ment ;
 Left man should think—above mor-
 tality—
 Against injustice there were no
 decree.

(‘Violence,’ § 2.)



*INSTRUCTION TO RULERS IN
 ‘ARCADIA.’*

Though he purposed no monuments
 of books to the world, out of his great
 harvest of knowledge ; yet do not his
 Arcadian Romantiæ live after him, ad-
 mired even by our four-eyed critics ?
 who, howsoever their common end upon
 common arts be to affect reputation by
 depraving censure ; yet where Nature
 placeth excellency above envy, there—it
 seemeth—the subjecteth these carping

eyes to wonder, and shows the judicious reader how he may be nourished in the delicacy of his own judgment.

For instance : may not the most refined spirits, in the scope of these dead images—even as they are now—find, that when sovereign princes, to play with their own visions, will put off public actions, which is the splendour of Majesty, and unactively charge the managing of their greatest affairs upon the second-hand faith and diligence of deputies, may they not—I say—understand, that even when they bury themselves and their estates in a cloud of contempt, and under it both encourage and shadow the conspiracies of ambitious subalterns to their false ends : I mean the ruin of States and princes ?

Again, where kingly parents will suffer, or rather force their wives and daughters, to descend from the inequality and reservedness of princely education, into the contemptible familiarity and popular freedom of shepherds ; may we not discern that even therein they give those royal births warrant or opportunity, to break over all circles of honour, safe-guards to the modesty of

that sex ; and withal make them frailly apt to change the commanding manners of princely birth, into the degrading images of servile baseness ? Lastly, where humour takes away this pomp and apparatus from king, crown, and sceptre, to make Fear a councillor, and Obscurity a wisdom ; be that king at home what the current or credit of his former government, for awhile, may keep him : yet he is sure among foreign princes to be justly censured as a princely shepherd, or shepherdish king : which creatures of scorn seldom fail to become fit sacrifices for home-born discontentment or ambitious foreign spirits to undertake and offer up. (‘ Sidney,’ c. i.)



FURTHER INSTRUCTION.

Again, who sees not the chanceable arrival of Evarchus into Arcadia ; his unexpected election to the temporary sovereignty of that State ; his sitting in a cloudy seat of judgment, to give sentence—under a mask of shepherds—against his son, nephew, nieces, the im-

mediate successors to that sceptre; and all accused and condemned of rape, parricide, adulteries, or treasons, by their own laws : I say who sees not, that these dark webs of effeminate princes be dangerous forerunners of innovation, even in a quiet and equally tempered people ? So that if Sir Philip had not made the integrity of this foreign king an image of more constant, pure, and higher strain, than nature makes those ordinary moulds, wherein she fashioneth earthly princes, even this opportunity and map of desolation prepared for Evarchus, wherein he saw all the successors of this Province justly condemned under his own sentence, would have raised up specious rights and pretences for new ambition in him ; and upon the never-failing pillars of occasion, amazement of people, and sad offer of glorious novelties, have tempted him to establish this election for a time, successively, to him and his forever ? (*Ibid.*)



STILL MORE INSTRUCTION.

To be short, the like and finer moralities offer themselves throughout that various and dainty work of his, for sounder judgments to exercise their spirits in ; so that if the infancy of these ideas, determining in the first generation, yield the ingenuous reader such pleasant and profitable diversity both of flowers and fruits, let him conceive, if this excellent image-maker had lived to finish and bring to perfection this extraordinary frame of his own Commonwealth : I mean, the return of Basilius, from his dreams of humour to the honour of his former estate ; the marriages of the two sisters with two excellent princes ; their issue ; the wars stirred up by Amphialus ; his marriage with Helena ; their successions ; together with the incident magnificences, pomps of state, providences of counsels in treaties of peace or alliance, summons of wars, and orderly execution of their disorders ; I say, what a large field an active able spirit should have had to walk in, let the advised reader conceive with grief. Especially if he please to take

knowledge, that in all these creatures of his making, his intent and scope was, to turn the barren philosophy precepts into pregnant images of life ; and in them, first on the monarch's part, lively to represent the growth, state, and declination of princes, change of government and laws : vicissitudes of sedition, faction, succession, confederacies, plantations, with all other errors or alterations in public affairs. Then again in the subject's case ; the state of favour, disfavour, prosperity, adversity, emulation, quarrel ; undertaking, retiring, hospitality, travail, and all other modes of private fortunes, or misfortunes. In which traverses—I know—his purpose was to limn out such exact pictures, of every posture in the mind, that any man being forced in the strains of this life, to pass through any straits or latitudes of good or ill fortune, might—as in a glass—see how to set a good countenance upon all the discountenances of adversity and a stay upon the exorbitant smilings of Chance. (*Ibid.*)



IRRELIGIOUS NO JUDGES.

This word of life, then, let not fleshly
man

Corrupt and unregenerate expound ;
As well the mortal judge the immortal
can,

Or deafness find the discords out of
sound,

Or creatures their Creator compre-
hend :

Which they presume that judge before
they mend.

(‘ Religion.’)

*JUDGMENT.*

And if departed souls must rise again
Severely to become examinèd,
And bide the judgment of reward or
pain :

What chancellors seem fitter for the dead,
Than Rhadamanthus and stern Minos
were ?

True types of Justice while they livèd
here.

(‘ Monarchy,’ § 1.)

KNOWLEDGE.

The mind of man is this world's dimension,
And knowledge is the measure of the

mind ;
And as the mind, in her vast comprehension,

Contains more worlds than all the world
can find :

So knowledge doth itself far more
extend,

Than all the minds of men can comprehend.

A climbing height it is without a head ;
Depth without bottom, way without an
end ;

A circle with no line environèd ;
Not comprehended, all it comprehends ;

Worth infinite, yet satisfies no mind,
Till it that infinite of the Godhead
find.

(‘ Humane Learning,’ ft. 1, 2.)



*RIGHT AND POOR USE OF
KNOWLEDGE.*

—— ‘ Some seek knowledge merely to
be known,
And idle curiosity that is ;
Some but to sell, not freely to bestow ;
These gain and spend both time and
wealth amiss,
Embasing arts, by basely deeming so ;
Some to build others, which is charity ;
But these to build themselves, who
wise men be.

(*Ibid.*, ft. 144.)

*HIGHEST AND BEST KNOW-
LEDGE.*

—— As godless wisdoms, follies be,
So are His heights our true philosophy :
With which fair cautions, man may well
profess
To study God, Whom he is born to
serve ;
Nature, t' admire the greater in the less ;

Time, but to learn ; ourselves we may
observe

To humble us ; others, to exercise
Our love and patience, wherein duty
lies.

Lastly, the truth and good to love, and
do them ;

The error, only to destroy and shun it ;
Our hearts in general will lead us to
them,

When gifts of grace and faith have once
begun it ;

For without these the mind of man
grows numb,

The body darkness, to the soul a
tomb.

(*Ibid.*, ft. 148-150.)



LAMENT FOR SIDNEY.

[*'An excellent Elegie . . . vpon the Death
of Sir Philip Sydney . . . Ex-
cellently Written by a most worthy
Gentleman.'*]

Silence augmenteth grief, writing in-
creaseth rage,

Stald are my thoughts, which lov'd and
lost, the wonder of our age,

Yet quickened now with fire, though
dead with frost ere now,
Enrag'd I write, I know not what ;
dead, quick, I know not how.

Hard-hearted minds relent, and Rigour's
tears abound,
And Envy strangely rues his end, in
whom no fault she found ;
Knowledge his light hath lost, Valour
hath slain her knight,
Sidney is dead, dead is my friend, dead
is the world's delight.

Place pensive wails his fall, whose
presence was her pride,
Time crieth out, my ebb is come : his
life was my spring tide,
Fame mourns in that she lost, the ground
of her reports,
Each living wight laments his lack, and
all in fundry forts.

He was—woe worth that word—to each
well-thinking mind,
A spotless friend, a matchless man, whose
virtue ever shined,
Declaring in his thoughts, his life, and
that he writ,
Highest conceits, longest foresights, and
deepest works of wit.

He only like himself, was second unto
none,

Where death—though life—we rue, and
wrong, and all in vain do moan ;

Their loss, not him wail they, that fill
the world with cries,

Death slew not him, but he made death
his ladder to the skies.

Now sink of sorrow I, who live, the
more the wrong,

Who wishing Death, whom death denies,
whose thread is all too long,

Who tied to wretched life, who looks
for no relief,

Must spend my ever-dying days, in
never-ending grief.

Heart's ease and only I, like parallels,
run on,

Whose equal length, keep equal breadth,
and never meet in one,

Yet for not wronging him, my thoughts,
my sorrows' cell,

Shall not run out, though leak they will,
for liking him so well.

Farewell to you, my hopes, my wonted
waking dreams,

Farewell, sometimes enjoyed joy, eclipsèd
are thy beams,

Farewell, self-pleasing thoughts, which
quietness brings forth,
And farewell, friendship's sacred league,
uniting minds of worth.

And farewell, merry heart, the gift of
guiltless minds,
And all sports, which for lives restore,
variety assigns,
Let all that sweet is, void ! in me no
mirth may dwell,
Philip, the cause of all this woe, my
life's content, farewell.

Now rhyme, the son of rage, which art
no kin to skill,
And endless grief, which deads my life,
yet knows not now to kill,
Go seek that hapless tomb, which if ye
hap to find,
Salute the stones, that keep the limbs,
that held so good a mind.

(‘Phoenix Nest.’)



LAW.

1. Technicalities and Terms.

— As when Liturgies are publishèd
In foreign tongues, and poor souls forc'd
to pray.

The tongue is trusted without heart or
head

To tell the Lord they know not what
they say ;

But only that this priest-obedience,
'Twixt grace and reason, damns the
intelligence.

So when the Law, the beams of life
and light,

Under a cloud or bushel shall burn out,
The foreign accents which are infinite,

Obscuring sense and multiplying doubt ;

We, blinded in our ways by this
eclipse,

Must needs apologize for many slips.

(*'Laws,'* ft. 266, 267.)

2. Uncertainty.

Again, laws order'd must be, and set
down

So clearly as each man may understand

Wherein for him, and wherein for the
 crown,
 Their rigour or equality doth stand ;
 For rocks, not seamarks, else they
 prove to be, [= *lighthouses*
 Fearful to man, no friends to
 tyranny. [= *government*
 (*Ibid.*, ft. 268.)

3. *Delays.*

Again, the length and strange variety
 Of processes and trials princes must
 Reform ; for whether their excesses be
 Founded upon judges' or pleaders' lust,
 The effect of either ever proveth one,
 Unto the humble subjects overthrown.
 (*Ibid.*, ft. 273.)

4. *Abuses.*

Power, then, stretch no grounds for
 grace, spleen, or gain,
 But leave the subject to the subjects'
 law ;
 Since equals over equals glad to reign,
 Will by advantage more advantage draw ;
 For throne-examples are but, seldom
 lost,
 And followed ever at the public cost.
 (*Ibid.*, ft. 282.)

5. *Enacted by Parliament.*

—— Above all these, tyrants must have
care
To cherish those assemblies of estate
Which in great monarchies true glasses
are
To show men's griefs, excesses to abate ;
Brave moulds for laws — a medium
that in one
Joins with content a people to the
throne.

(*Ibid.*, ft. 288.)

6. *Craft Retributive.*

People like sheep and streams go all one
way,
Bounded with conscience, names and
liberty ;
All other hearts enhance, do not allay
The headlong passions they are governed
by ;
Craft teacheth craft, practice goes not
alone,
But echoes self-wit back upon a
throne.

(*Ibid.*, ft. 293.)

7. *Supremacy of Parliament—Subsidies.*

—— When princes most do need their
 own,
 People do spy false lights of liberty ;
 Taxes there vanish'd, impositions gone,
 Yet doth the parliamentary subsidy
 Relieve kings' wants at home with
 people's wealth,
 And shows the world that both States
 are in health.

(*Ibid.*, ft. 302.)

8. '*Use and Want.*'

More tenderly of force ought thrones
 to deal
 With those, where men prescribe by
 right or use ?
 For common liking must to common
 weal
 Be won, or man his profit will refuse,
 And turn his waxen metal into steel,
 Which, harming others, self-harm
 cannot feel.

(*Ibid.*, ft. 496.)

9. *New Judges.*

Hence these new judges made, sometimes adhere
Unto the plain words, sometimes sense
of law,
Then bind it to the makers of their
chair,
And now the whole text into one part
draw ;
So that from home who shall but
four years be
Will think laws travell'd have as well
as he.

(*Ibid.*, ft. 278.)



LAWS.

For though perhaps at first sight laws
appear
Like prisons unto tyrants' sovereign
might,
Yet are they secrets which power should
hold dear
Since envyleſs they make her infinite ;
And ſet ſo fair a gloſs upon her will,
As under this veil power cannot do ill.

After Augustus had by civil sword
 Made that large Empire thrall to his
 ambition,
 Men yet retain'd their privilege in
 words,
 And freely censur'd every man's condi-
 tion, [= *judged*
 Till by the laws of wounded majesty,
 Nor words, nor looks, nor thoughts
 were left them free.

('Laws,' § 7.)



THE DIVINE LAW.

But the true ground of all our human
 laws,
 Ought to be that Law which is ever
 true,
 His light that is of every being cause ;
 Beyond whose providence what can be
 new ?

Therefore as means betwixt these two
 extremes,

Laws should take light at least from
 those sweet beams.

Yet by the violence of superiors'
 passion,
 And wand'ring visions of inferior spirits,

Power to make up itself strives to dis-
fashion,
Creating error new as well as merits,
In hope to form man's outward vice
by laws,
Whose power can never reach the
inward cause.

(Ibid.)



LAWS TO BE KNOWN.

For is it meet that laws which ought to be
Rules unto all men should rest known
to few ?

Since then how can Power's sovereignty
Of universal justice bear a show ;

Reform the judge, correct the advo-
cate,

Who, knowing law alone, command
the State ?

(Ibid.)



LAW KEPT A MYSTERY.

Hard is it, therefore, for men to decree
Whether it better were to have no law,

Or law kept only as a mystery,
 In their breasts that revenue from it
 draw ;
 Whether to bar all mandates be not
 one
 With spreading them in dialects un-
 known.

(Ibid.)



*LAWS TO BE PLAINLY
 WORDED.*

Again, laws order'd must be, and set
 down
 So clearly as each man may understand,
 Wherein for him, and wherein for the
 crown,
 Their rigour or equality doth stand ;
 For rocks, not seamarks, else they
 prove to be,
 Fearful to men, no friends to tyranny.
 As making judges and not princes great,
 Because that doubtful sense which they
 expound
 Raifeth them up above the prince's seat,
 By offering strength, form, matter, and
 a ground

To fashion all degrees unto their end,
Through men's desires which covet
law to friend.

For as the Papists do by exposition
Of double senses in God's Testament
Claim to their chair a sovereign condi-
tion,

So will these Legists in their element
Get above truth and thrones, raising
the bar

As high as those unerring proud chairs
are.

(Ibid.)



LAW'S DELAYS AND DENIALS.

Again, if common justice of the king
Delay'd, dishonour'd, or corrupted be,
And so the subject racked in everything
By these word-mongers, and their liberty,
Whether God's government amongst
His own

Was not more wise, which advocates
had none?

The warlike Lacedemon suffered not
In her Republic any advocate ;

The learnèd Athens neither usèd lot
 Nor plea, but party, and their magistrate;
 As if these Courts would never stain-
 less be,
 Which did allow that gaining* mystery.
 Because their end being merely avarice,
 Winds up their wits to such a nimble
 strain,
 As helps to blind the judge, not give
 him eyes,
 And when successively these come to
 reign,
 Their old acquainted† traffic makes
 them see,
 Wrong hath more clients than sin-
 cerity.

(Ibid.)

PROVINCIAL LAW-COURTS.

Moreover, to give Justice ready eyes
 Kings here and there in provinces
 remote
 Should to establish proper courts devise
 That their poor subjects might not live
 by vote,

* = profitable.—G.

† Southey misprints 'acquinted.'—G.

Nor yet by charge of Care's far-
fetchèd right,
Give more advantage to oppressing
Might.

Such be those seven sinews mystical,
In the French monarchy, sent from the
brain,
To spread both sense and motion
thorough all,
And over sense, opinion, custom reign ;
Paris, Grenoble, Toulouse, Bordeaux,
Rone, [= Rouen
Dijon, and Aix—seven pillars of a
throne.

Which, were they not oft subject to
infection
From noisome mists beyond the Alps
arising,
Would keep the health of that State in
perfection
As well from falling as from tyrannizing :
But fate leaves no man longer quiet
here,
Than blessed peace is to his neigh-
bour dear.

(*Ibid.*)



LEARNING.

‘ Besides, where Learning, like a Caspian
Sea,

Hath hitherto receiv’d all little brooks,
Devour’d their sweetness, borne their
names away,

And in her greenness hid their crystal
looks ;

Let her turn Ocean now, and give
back more

To those clear springs, than she re-
ceived before.’

(‘ Humane Learning,’ ft. 72.)

*SCHOOLMEN'S ‘SLEEPY
SPECULATION.’*

Besides their Schoolmen’s sleepy specu-
lation,

‘ Dreaming to comprehend the Deity
In human Reason’s finite elevation ;’

While they make Sense seat of Eternity,
Must bury Faith, whose proper objects
are

God’s mysteries : above our Reason
far.

(‘ Humane Learning,’ ft. 82.)

LETTER TO GREVILL VARNEY
ON HIS TRAVELS.

*A Letter written by Sir Fulke Grevill to his Cousin Grevill Varney residing in France; wherein are set down certain rules and observations, directing him how he may make the best use of his Travels.**

My good Cousin, according to the request of your letter, dated the 19th of October, at Orleans, and received here the 18th of November, I have sent you by your Merchant [£30 sterling] for your present supply, and had sent you a greater sum, but that my extraordinary charges this year have utterly unfurnished me.

* The student-reader will compare this letter with that of Sir Walter Raleigh to his son in our volume of selections in this Series. The 'counsels' of both are still *quick*, and it would be well were English visitors of America, and American visitors of England, to lay them to heart. A manuscript copy of this letter is contained in a MS. volume in University Library, Oxford [I. 13, 152; pp. 13-17], entitled 'A Collection of Letters, Speeches, etc., of great Statesmen and Scholars.' According to the catalogue, it formerly belonged to a William Goswell.—G.

And now Cousin, though I will be no severe exacter of account, either in your money or time, yet for the love I bear you, I am very desirous both to satisfy myself and your friends, how you prosper in your Travels, and how you find yourself bettered thereby, either in knowledge of God or the world ; the rather because the days you have already spent abroad are now sufficient both to give you light how to fix yourself an end with counsel, and accordingly shape your course constantly unto it. Besides, it is a vulgar scandal of travellers that few return more religious than they went out. Wherein both my hope and request is to you, that your principal care be to hold your foundation, and to make no other use of informing yourself in the corruptions and superstitions of other Nations, than only thereby to engage your own heart more firmly unto the truth. You live indeed in a country [which is] bigger, of two several professions, and you shall return a novice from thence, if you be not able to give an account of the ordinances, progress, and strength of each in reputation and party, and how both are supported,

balanced, and managed by the State, as being the contrary humours, in the temper or predominancy whereof the health or disease of that body doth consist.

These things you will observe, not only as an Englishman, whom it may concern to know what interest his country may expect in the consciences of her neighbours, but also as a Christian, to consider both the beauties and blemishes, the hopes and dangers of the Church in all places.

Now for the world, I know it too well to persuade you to dive into the practices thereof: rather stand upon your guard against all that tempt you thereunto, or may practise upon you in your conscience, your reputation, or your purse. Resolve that no man is wise or safe, but he that is honest. And let this persuasion turn your studies and observations from the compliment and impostures of this debauched age to more real grounds of wisdom, gathered out of the stories of Time past, and out of the government of the present State.

Your guide to these is the knowledge of the Country and the People among whom you live.

For the Country : though you cannot see all places, yet if as you pass along you inquire carefully, and further help yourself with books that are written of the Cosmography of those parts ; you shall thereby sufficiently gather the strength, riches, traffic, havens, shipping, commodities, vent ; and the wants and disadvantages of all places. Wherein also for your own use hereafter and for your friends, it will be fit to note their building, furniture, their entertainments, all their husbandry, and ingenious inventions in whatsoever concerns either pleasure or profit.

For the people : your traffic among them while you learn their language will sufficiently instruct you in their habilities, dispositions and humours ; if you [a little] enlarge the privacy of their own nature to seek acquaintance with the best sort of strangers, and restrain your affection and participation from your own countrymen of whatsoever condition.

In the story of France you have a large and pleasant field in the three lines of their kings, to observe their alliances and successions, their conquests, their

wars, especially with us, their counsels, their treaties, and all rules and examples of experience and wisdom, which may be lights and remembrances to you hereafter, to judge of all occurrents at home and abroad.

Lastly, for the government : your end must not be like an Intelligencer, to spend all your time in fishing after the present news, humours, graces, or disgraces of Court, which haply may change before you come home ; your better and more constant ground will be to know the consanguinities, alliances and estates of their princes : the proportion between the nobility and magistracy, the constitutions of the Courts of Justice, the state of their Laws ; as well for the making as for the executing thereof ; how the sovereignty of the king infuseth itself into all acts and ordinances : how many ways they lay impositions and taxations, and gather revenues to the crown ; what be the liberties and servitudes of all degrees ; what discipline and preparations for wars ; what inventions for increase of traffic at home, for multiplying their commodities, encouraging arts or manufactures, or of worth in any

kind : also what good establishments to prevent the necessities and discontentments of the People, to cut off suits-at-law and duels, to suppress thieves and all disorders.

To be short, because my purpose is not to bring all your observations to heads, but only by these few to let you know what manner of return your friends expect from you, let me for these and all the rest, give you this one note, which I desire you to observe as the counsel of a friend : Not to spend your spirits and the precious time of your travel, in a captious prejudice and censuring of all things, nor in an infectious collection of base vices and fashions of men and women, and general corruptions of these times ; which will be of use only among Humorists for jests and table-talk ; but rather strain your wits and industry soundly to instruct yourself in all things between heaven and earth, which may tend to virtue, wisdom, and honour, and which may make your life more profitable to your Country, and yourself more comfortable to your friends and acceptable to God.

And to conclude, let all these riches

be treasured up not only in your memory—where Time may lessen your stock—but rather in good writings and books of account; which will keep them safe for your use hereafter. And if in this time of your liberal traffic, you will give me any advertisement of your commodities in these kinds, I will make you as liberal a return from myself and your friends here, as I shall be able. And so commending all your good endeavours to Him that must either wither or prosper them, I very kindly bid you farewell.

Your very loving Cousin,
FULKE GREVILL.

From Hackney this 20th of
November, 1609.

(Works, vol. iv., pp. 301-306.)



LOGOMACHIES.

Yet not asham'd these Verbalists still are,
From youth, till age or study dim their
eyes,
To engage the Grammar rules in civil
war,
For some small sentence which they
patronize ;

As if our end liv'd not in reformation,
But verbs' or nouns' true sence or de-
clination.

(*'Humane Learning,'* ft. 31.)



LOVE 'CHANGED OR DEAD.'

Cælica, while you do swear you love me
best,

And ever lovèd only me ;

I feel that all powers are oppress'd

By Love, and Love by Destiny.

For as the child in swaddling-bands,

When it doth see the nurse come
nigh ;

With smiles and crows doth lift the
hands,

Yet still must in the cradle lie ;

So in the boat of Fate I row,

And looking to you, from you go.

When I see in thy once belovèd brows

The heavy marks of constant love ;

I call to mind my broken vows,

And child-like to the nurse would
move ;

But Love is of the phœnix-kind,
And burns itself in self-made fire ;
To breed still new birds in the mind,
From ashes of the old desire :
And hath his wings from Constancy,
As mountains call'd of moving be.

Then, Cælica, lose not heart-eloquence,
Love understands not 'come again ;'
Who changes in her own defence,
Needs not cry to the deaf in vain.

Love is no true-made looking-glass,
Which perfect yields the shape we
bring ;

It ugly shows us all that was,
And flatters every future thing.
When Phœbus' beams no more appear,
'Tis darker that the day was here.

Change, I confess, it is a hateful power,
To them that all at once must think :
Yet Nature made both sweet and sour ;
She gave the eye a lid to wink,

And though the youth that are estrang'd
From mother's lap to other skies,
Do think that Nature there is chang'd,
Because at home their knowledge
lies

Yet shall they see who far have gone,
That Pleasure speaks more tongues than
one.

The leaves fall off, when sap goes to the
root,

The warmth doth clothe the bough
again ;

But to the dead tree what doth boot
The silly man's manuring pain ?

Unkindness may piece up again,
Not kindness, either changed or dead ;
Self-pity may in fools complain ;

Put thou thy horns on others' head :
For constant faith is made a drudge,
But when requiting Love is judge.

(*'Cælica,' lxi.*)



LOVE BEYOND CHANGE.

Fie, foolish Earth, think you the heaven
wants glory

Because your shadows do yourself be-
night ?

All's dark unto the blind, let them be
sorry ;

The heavens in themselves are ever
bright.

Fie, fond Desire, think you that Love
wants glory

Because your shadows do yourself be-
night?

The hopes and fears of lust may make
men sorry,

But Love still in herself finds her de-
light.

Then, Earth stand fast, the sky that you
benight

Will turn again, and so restore your
glory ;

Desire be steady, hope is your delight,

An orb wherein no creature can be
sorry ;

Love being plac'd above these middle
regions,

Where every passion wars itself with
legions.

(‘ Cælica,’ xvi.)



LOVE-RAPTURE TO CÆLICA.

Atlas upon his shoulders bare the sky,

The load was heavy, but the load was
fair :

His sense was ravish'd with the melody,

Made from the motion of the highest
sphere.

Not Atlas I, nor did I heaven bear ;
 Cælica, 'tis true, once on my shoulder
 sat,
 Her eyes more rich by many characts
 were [= *characters*]
 Than stars or planets, which men
 wonder at :
 Atlas bare heaven, such burdens be of
 grace ;
 Cælica in heaven is the angels' place.
 (' Cælica,' xlvii.)



LOVE'S DESPONDENCY.

Who grace for zenith hath, from which
 no shadows grow ;
 Who hath seen joy of all his hopes, and
 end of all his woe ;
 Whose love belov'd hath been the crown
 of his desire ;
 Who hath seen Sorrow's glories burnt
 in sweet Affection's fire :
 If from this heavenly state, which souls
 with souls unites,
 He be fall'n down into the dark
 despairèd war of sp'rits,
 Let him lament with me ; for none
 doth glory know

That hath not been above himself, and
thence fall'n down to woe :
But if there be one hope left in his
languish'd heart ;
If fear of worse, if wish of ease, if
horror may depart,
He plays with his complaints ; he is no
mate for me
Whose love is lost, whose hopes are fled,
whose fears for ever be :
Yet not those happy fears which show
Desire her death,
Teaching with use a peace in woe, and
in despair a faith :
No, no ; my fears kill not, but make
uncurèd wounds,
Where joy and peace do issue out, and
only pain abounds,
' Unpossible* are help, reward, and hope
to me ;
Yet while unpossible they are, they easy
seem to be ;
Most easy seems remorse, despair, and
deaths to me ;
Yet, while they passing easy seem, un-
possible they be.'
So neither can I leave my hopes that do
deceive,

* Transition-form of 'impossible.'—G.

Nor can I trust mine own despair and
nothing else receive.

Thus be unhappy men blest, to be more
accursed ;

Near to the glories of the sun clouds
with most horror burst.

‘ Like ghosts raised out of graves, who
live not, though they go ;

Whose walking, fear to others is, and to
themselves a woe ’ :

So is my life by her whose love to me is
dead,

On whose worth my despair yet walks,
and my desire is fed :

I swallow down the bait which carries
down my death ;

I cannot put love from my heart while
life draws in my breath ;

My winter is within, which withereth
my joy ;

My knowledge, seat of civil war, where
friends and foes destroy ;

And my desires are wheels, whereon my
heart is borne,

With endless turning of themselves, still
living to be torn.

My thoughts are eagles’ food, ordained
to be a prey

To worth*; and, being still consum'd,
yet never to decay.
My memory, where once my heart laid
up the store
Of help, of joy, of spirit's wealth to
multiply them more,
Is now become the tomb wherein all
these lie slain,
My help, my joy, my spirit's wealth all
sacrific'd to pain.
In Paradise I once did live and taste the
tree
Which shadowed was from all the world,
in joy to shadow me :
The tree hath lost his fruit, or I have
lost my feat ;
My soul both black with shadow is, and
overburnt with heat :
Truth here for triumph serves to show
her power is great,
Whom no desert can overcome, nor no
distress intreat.
Time past lays up my joy, and time to
come my grief,

* I regret that I cannot accept Dr. Hannah's correction of 'wrath' for 'worth.' The Poet points to his beloved and lovable, albeit to him rejecting, 'Cælica': and it is her *worth* that aggravates his misery.—G.

She ever must be my desire, and never
my relief.

Wrong, her lieutenant is ; my wounded
thoughts are they,

Who have no power to keep the field,
nor will to run away.

O rueful Constancy, and where is
Change so base

As it may be compar'd with thee in
scorn, and in disgrace ?

Like as the kings forlorn, 'depos'd from
their estate,

Yet cannot choose but love the crown,
although new kings they hate ;

If they do plead their right—nay, if
they only live—

Offences to the crown alike their good
and ill shall give :

So—I would I were not—because I may
complain,

And cannot choose but love my wrongs,
and joy to wish in vain ;

This faith condemneth me ; my right
doth rumour move ;

I may not know the cause I fell, nor
yet without cause love.

Then, Love, where is reward ; at least,
where is the fame

Of them that, being, bear thy cross, and,
being not, thy name?

The world's example I, a fable every-
where,

A well from whence the springs are
dried, a tree that doth not bear :

'I, like the bird in cage, at first with
cunning caught,

And in my bondage for delight with
greater cunning taught.

Nor owner's humour dies ; I neither
loved nor fed,'

Nor freed am, till in the cage forgotten
I be dead.

The ship of Greece,* the stream, and
she be not the same,

* "The ship of Greece" is clearly the famous ship in which Theseus returned after slaying the Minotaur. The Athenians professed to preserve it till the days of Demetrius Phalereus, the rotten timbers being carefully removed and renewed from time to time, so that it became a favourite question whether a ship of which every plank had been often changed could still be called the same (Plutarch, *Thes.*, p. 10, edn. 1620). This passage, in which Lord Brooke compares the changes of his mistress to that ship of Greece, and to the ever-flowing stream—the same, yet not the same; perpetually altering, yet bearing continuously "the antique name"—is an excellent

They were, although ship, stream, and
 she still bear their antique name.
The wood which was is worn, the
 waves are run away,
Yet still a ship, and still a stream, still
 running to a sea.
She lov'd, and still she loves, but doth
 not still love me ;
To all except myself yet is as she was
 wont to be.
Oh, my once happy thoughts ! the
 heaven where grace did dwell !
My saint hath turned away her face,
 and made that heaven my hell !
A hell, for so is that from whence no
 souls return,
Where, while our spirits are sacrific'd,
 they waste not though they burn.
Since, then, this is my state, and no-
 thing worse than this,
Behold the map of death-like life exil'd
 from lovely blifs ;
Alone among the world, strange with
 my friends to be,

specimen of the subtle conceptions which he loved to elaborate in his poetry. But the whole poem is raised to a level of thought curiously different from that of the two pieces by Dyer and Southwell, with which it is connected.' (Dr. Hannah in 'Courtly Poets.')

—G.

Showing my fall to them that scorn, see
not or will not see :
My heart a wilderness, my studies only
fear,
And, as in shadows of cursed death, a
prospect of despair.
My exercise must be my horrors to
repeat ;
My peace, joy, end, and sacrifice, her
dead love to intreat :
My food, the time that was ; the time
to come, my fast ;
For drink, the barren thirst I feel of
glories that are past ;
Sighs and salt tears my bath, reason my
looking-glass ;
To show me he most wretched is that
once most happy was.
Forlorn desires my clock to tell me
every day
That Time hath stolen love, life, and
all but my distress away.
For music, heavy sighs ; my walk an
inward woe,
Which like a shadow ever shall before
my body go :
And I myself am he, that doth with
none compare,

Except in woes and lack of worth,
 whose states more wretched are.
 Let no man ask my name, nor what else
 I should be,
 For *Greiv-ill*, pain, forlorn estate, do
 best decipher me.

(‘*Cælica*,’ lxxxiv.)



LOVERS—*CÆLICA AND*
PHILOCELL.

In the time when herbs and flowers,
 Springing out of melting powers,
 Teach the Earth that heat and rain
 Do make Cupid live again :
 Late when Sol, like great hearts, shows
 Largest as he lowest goes :
Cælica with *Philocell*
 In fellowship together fell :
Cælica her skin was fair,
 Dainty aborne was her hair ; [= *auburn*]
 Her hair, Nature dyed brown,
 To become the morning gown,
 Of Hope's death, which to her eyes,
 Offers thoughts for sacrifice.
Philocell was true and kind,
 Poor, but not of poorest mind :

Though Mischance to harm affected*
Hides and holdeth Worth suspected ;
He good shepherd lovèd well,
But Cælica scorned Philocell.
Through enamel'd meads they went,
Quiet, she, he passion-rent.
Her worths to him hope did move,
Her worths made him fear to love.
His heart sighs and fain would show,
That which all the World did know :
His heart sigh'd the sighs of fear,
And durst not tell her love was there ;
' But as thoughts in troubled sleep,
Dreaming fear, and fearing weep,
When for help they fain would cry,
Cannot speak, and helpless lie ' :
So while his heart, full of pain,
Would itself in words complain,
Pain of all pains, lover's fear,
Makes his heart to silence swear.
Strife at length those dreams doth break,
His despair taught Fear thus speak :
' Cælica, what shall I say ?
You, to whom all passions pray :
Like poor flies that to the fire,
Where they burn themselves, aspire :
You, in whose worth men do joy,
That hope never to enjoy :

* =inclined.—G.

Where both grace and beauties framed,
That Love being might be blamed.
Can true Worthiness be glad,
To make hearts that love it, sad?
What means Nature in her jewel,
To show Mercy's image cruel?
Dear, if ever in my days,
My heart joy'd in others' praise :
If I of the world did borrow,
Other ground for joy or sorrow :
If I better wish to be
But the better to please thee ;
I say, if this false be provèd,
Let me not love, or not be lovèd.
But when Reason did invite,
All my sense to Fortune's light ;
If my love did make my reason,
To itself for thyself treason ;
If when Wisdom showèd me
Time and thoughts both lost for thee ;
If those losses I did glory,
For I could not more lose, sorry ;
Cælica then do not scorn
Love, in humble humour born.
Let not Fortune have the power,
Cupid's godhead to devour ;
For I hear the wise-men tell,
Nature worketh oft as well,
In those men whom Chance disgraceth,

As in those she higher placeth.
Cælica, 'tis near a god,
To make even fortunes odd ;
And of far more estimation,
Is creator, than creation.
Then dear, though I worthless be,
Yet let them to you worthy be,
Whose meek thoughts are highly graced,
By your image in them placed.

Herewithal like one oppress'd,
With self-burdens he did rest ;
Like amazèd were his senses,
Both with pleasure and offences.
Cælica's cold answers show,
That which fools feel, wise men know :
How self-pities have reflection,
Back into their own infection :
And that passions only move
Strings tun'd to one note of Love :
She thus answers him with reason,
Never to desire in season :

‘ Philocell, if you love me
—For you would belovèd be,—
Your own will must be your hire,
And desire reward desire.
Cupid is in my heart sped,
Where all desires else are dead.
Athes o'er Love's flames are cast,
All for one is there disgrac'd.

Make not then your own mischance,
Wake yourself from Passion's trance,
And let Reason guide affection,
From despair to new election.'

Philocell that only felt
Destinies which Cupid dealt ;
No laws but Love-laws obeying,
Thought that gods were won with
praying,
And with heart fix'd on her eyes,
Where Love he thinks lives or dies,
His words, his heart with them leading,
Thus unto her dead love pleading :

' Cælica, if ever you
Lovèd have, as others do ;
Let my present thoughts be glassed
In the thoughts which you have passed ;
Let self-pity, which you know,
Frame true pity now in you ;
Let your forepast woe and glory,
Make you glad them, you make sorry :
Love revengeth like a god,
When he beats he burns his rod :
Who refuse alms to Desire,
Die when drops would quench the fire.
But if you do feel again
What peace is in Cupid's pain,
Grant me, dear, your wishèd measure,
Pains, but pains that be of pleasure ;

Find not these things strange in me,
Which within your heart we see :
For true Honour never blameth
Those that Love her servants nameth,
But if your heart be so free ;
As you would it seem to be,
Nature hath in free hearts placed
Pity for the poor disgraced.'

His eyes great with child with tears,
Spies in her eyes many fears ;
Sees, he thinks, that sweetness vanish
Which all fears was wont to banish.
Sees, sweet Love, there wont to play,
Arm'd and dressed to run away,
To her heart, where she alone,
Scorneth all the world but one.
Cælica with clouded face,
Giving unto anger grace ;
While she threatened him displeasure.
Making anger look like pleasure ;
Thus in fury to him spake,
Words which make even hearts to quake :
' Philocell, far from me get you,
Men are false, we cannot let you ;*
Humble, and yet full of pride,
Earnest, not to be denied ;
Now us, for not loving, blaming,
Now us, for too much, defaming :

* =hinder.

Though I let you posies bear,
Wherein my name ciphered were,
For I bid you in the tree,
Cipher down your name by me :
For the bracelet pearl-like white,
Which you stole from me by night,
I content was you should carry
Left that you should longer tarry ;
Think you that you might encroach,
To set kindness more abroad ?
Think you me in friendship tied,
So that nothing be denied ?
Do you think that you must live,
Bound to that which you will give ?
Philocell, I say, depart,
Blot my love out of thy heart ;
Cut my name out of the tree,
Bear not memory of me.
My delight is all my care,
All laws else despised are,
I will never rumour move,
At least for one I do not love.'

Shepherdesses, if it prove,
Philocell the once did love,
Can kind doubt of true affection,
Merit such a sharp correction ?
When men see you fall away,
Must they wink to see no day ?
Is it worse in him that speaketh,

Than in her that friendship breaketh ?
Shepherdesses, when you change,
Is your fickleness so strange ?
Are you thus impatient still ?
Is your honour slave to will ?
They to whom you guilty be,
Must not they your error see ?
May true martyrs at the fire
Not so much as life desire ?

Shepherdesses, yet mark well,
The martyrdom of Philocell :
Rumour made his faith a scorn,
Him, example of forlorn :
Feeling he had of his woe,
Yet did love his overthrow :
For that she knew love would bear,
She to wrong him did not fear ;
Jealousy of rival's grace,
In his passion got a place ;
' But Love, lord of all his powers,
Doth so rule this heart of ours,
As for our belov'd abuses,
It doth ever find excuses.'
Love tears Reason's law in sunder,
Love, is god, let Reason wonder.
For nor scorns of his affection,
Nor despair in his election,
Nor his faith damn'd for obeying,
Nor her change, his hopes betraying,

Can make Philocell remove,
But he Cælica will love.

Here my silly song is ended,
Fair nymphs be not you offended ;
For as men that travell'd far,
For seen truths oft scornèd are :
By their neighbours' idle lives,
Who scarce know to please their wives ;
So though I have sung you more,
Than your hearts have felt before,
Yet that faith in men doth dwell,
Who travels Constancy can tell.

(‘Cælica,’ lxxvi.)



LUTHER.

For with such mystical dexterity,
Racking the living souls through rage
of sin,
And dying souls with Horror's mystery,
Did not the mitre from the sceptre win
The third part of the world, till
LUTHER came,
Who shak'd the doctrine of that
double frame ?

(‘Church,’ § 6.)



MAN WITHOUT GOD.

Yea, prince of Earth, let man assume to
be,

Nay more, of man, let man himself be
God ;

Yet without God, a slave of slaves is he ;
To others, wonder ; to himself a rod ;
Restless despair, desire, and desola-
tion ;

The more secure, the more abomina-
tion.

Then by affecting pow'r, we cannot
know Him :

By knowing all things else, we know
Him less ;

Nature contains Him not, Art cannot
show Him ;

Opinions, idols and not God, express.

Without, in pow'r, we see Him every-
where ;

Within, we rest not, till we find Him
there.

Then seek we must : that course is
natural,

For ownèd souls to find their owner out ;

Our free remorse, when our natures
fall ;

When we do well, our hearts made free
from doubt ;

Prove service due, to One Omnipotence ;

And Nature, of Religion to have sense.

Questions again, which in our hearts
arise—

Since loving knowledge, not humility—
Though they be curious, godless, and
unwise,

Yet prove our nature feels a Deity ;

For if these strifes rose out of other
grounds,

Man were to God, as deafness is to
sounds.

Religion thus we naturally profess ;

Knowledge of God is likewise universal ;

Which divers nations diversely express,

For Truth, Pow'r, Goodness, men do
worship all ;

Duties to parent, child, time, men and
place,

All known by Nature, but observ'd by
Grace.

(‘ Religion.’)



*MAN'S HELPLESSNESS AT
BIRTH.*

For our defects in nature who sees not?
We enter, first things present not con-
ceiving,
Not knowing future, what is past forgot:
All other creatures instant power re-
ceiving,
To help themselves; Man only
bringeth Sense
To feel and wail his native impo-
tence.

Which Sense, man's first instructor, while
it shows
To free him from deceit, deceives him
most;
And from this false root that mistaking
grows,
Which truth in human knowledges hath
lost;
So that by judging Sense herein, per-
fection,
Man must deny his nature's imper-
fection.

(*'Humane Learning,'* st. 5, 6.)



MEMORY OR FAME.

Fame, that is but good words of evil
deeds,

Begotten by the harm we have or do;
Greatest far off, least ever where it
breeds,

We both with dangers and disquiet
woo. (‘Cælica,’ xcii.)

*MISFORTUNE.*

Fortune! Hast thou not moulds enough
of sorrow

But thou must those of Love and Kind-
ness borrow?

. . . But, O Solyman! make haste,
For man’s despair is but Occasion past.
(‘Mustapha,’ iv., sc. 2.)

*MISPRISION.*

Misprision ever gives Misfortune might:
For Power is proud till it look down to
Fear,

Though only safe, by ever looking there.
Besides, if fates be past, what means this
star,

Whose glorious tail threatens unglorious
days,
Fear unto kings, and to the State a
war?

What mean these bloody showers?
these darkened rays
Of sun and moon, which still eclipsed
are?

Are all signs chance? For if the stars
can work,
These signs that threaten prove their
bodies lurk.

(‘Alaham.’)



*MIXTURE OF GOOD AND
EVIL.*

Lastly, the truth and good to love, and
do them,

The error, only to destroy and shun it;
Our hearts in general will lead us to
them,

When gifts of grace and faith have once
begun it.

‘For without these, the mind of man
grows numb,

The body darkness, to the soul a
tomb.’

Thus are true learnings in the humble
heart,
A spiritual work, raising God's image,
razed
By our transgression ; a well-framed art,
At which the Word and Error stand
amazed ;
A light divine, where man sees joy and
smart
Immortal, in this mortal body blazed ;
A wisdom, which the Wisdom us
assureth
With hers even to the fight of God
endureth.

Hard characters—I grant—to flesh and
blood,
Which in the first perfection of creation
Freely resign'd the state of being good,
To know the evil, where it found priva-
tion ;
And lost her being, ere she understood
Depth of this fall, pain of regeneration :
' By which she yet must raise herself
again,
Ere she can judge all other knowledge
vain.'
(' Humane Learning,' ft. 150-152.)

MONARCHS.

1. *The Monarch must be in good repute.*

—As tyrants are eclips'd by this
So falls the sceptre when it bankrupt
grows
In common fame — which Nature's
trumpet is ;
Defect, for ever finding scorn below ;
For reputation, airy though it be,
Yet is the beauty of Authority.
(*'Strong Tyrants,'* ft. 159.)

2. *The Monarch must not be afraid of
liberty.*

Freedom of speech echoes the people's
trust ;
That credit never doth the sovereign
harm ;
Kings win the people by the people
must,
Wherein the sceptre is the chiefest
charm :
People, like infants, joy in little
things,
Whichever draws their counsels under
kings.
(*'Laws,'* ft. 299.)

3. *The Monarch dependent on his people.*

And what expect men for their lives
and goods,

But some poor feathers out of their own
wings?

Pardons — I mean — from those law-
catching moods,

Which they before had beggèd of their
kings;

Let them speak freely, then they
freely pay;

Each creature hath some kind of
Sabbath-day.

(*Ibid.*, ft. 301.)

4. *The Monarch must not rule by pomp.*

I saw those glorious styles of govern-
ment,

God, laws, religion — wherein tyrants
hide

The wrongs they do, and all the woes
we bide —

Wounded, profan'd, destroy'd. Power
is unwise

That thinks in pomp to mask her
tyrannies.

(‘Alaham,’ Act v., sc. 2.)

TRUE MONARCHY.

For that indeed is no true monarchy,
Which makes kings more than men, men
 less than beasts,
But that which works a perfect unity,
Where kings as heads, and men as mem-
 bers rest,
With mutual ends like twins, each
 helping other,
In service of the Commonwealth,
 their mother.

(‘Peace,’ § 11.)



MONITION TO RULERS.

——Strong princes must despise
All arts that blemish birth, place, courage,
 worth ;
For tyrants unto men then sacrifice
Their thrones, when inward errors they
 show forth,
Which curiously the wise have ever
 us’d
To keep conceal’d, well balanc’d, or
 excus’d.

Such are extortions, cruelty, oppression,
 Covetousness, endless anger, or dis-
 pleasure,
 Neglect, or scorn of person, or pro-
 fession,
 Pride, baseness, rudeness, vain expense
 of treasure ;
 All which like number multiplied by
 place,*
 Do in the man the monarchy dis-
 grace.

(‘ Tyrants,’ § 5.)



NO MONOPOLIES.

The strangers’ ships not banish’d, nor
 their ware,
 Which double custom brings, and gages
 are.
 No monopolies suffered in the Land ;
 All interpoling practices withstood,
 In merchant laws. . . .

(‘ Commerce,’ ft. 402-403.)

* As not 0001 but 1000, the numeral having
 its place not after, but before the ciphers.
 George Wither uses the device of describing
 his celebrated ‘Speech without Doore,’ as
 having been delivered ‘in the hearing of
 0000003 persons then present’ (1644).—G.

THE MOON.

Cynthia, because your horns look divers
ways,

Now darkened to the East, now to the
West,

Then at full glory once in thirty days ;
Sense doth believe that change is
Nature's rest.

Poor Earth, that dare presume to judge
the sky :

Cynthia is ever round, and never varies ;
Shadows and distance do abuse the eye,
And in abused sense Truth oft mis-
carries :

Yet who this language to the people
speaks,

Opinion's empire Sense's idol breaks.
(*' Cælica,'* lv.)

THE MULTITUDE.

Since the nature of the multitude is
not unlike the Earth ; which—not made
for itself—while it lies common, brings
forth nothing to enrich, but conceals
many treasures under her skin and
bowels ; and on the other side, owned or

manured, yields reward for his pains that husbands her ; since—I say—these two being paralleled ; even as the first authors in all innovations, while they mend not, but change the complexion of passions, shall find audacity in undertaking the hardest of their work ; as being forced to be presidents to themselves : so again, the consequence must of necessity prove fair and easy, in respect that novelty is ever as welcome, as fearful ; and the whole flock apt to follow the first sheep. In which undertaking to become an example, hath something in it worthy of adventure. Therefore, if you compare the winning of one and the world together, you shall find the world exceeds one both in number, weight, and measure ; and then as our English proverb saith, ‘The more cost, the more worship.’ (‘ Letter to H. L.’)



*PURITANS' DEPARTURE TO
NEW ENGLAND.*

— As the wise physician
When he discovers death in the disease,
Reveals his patient's dangerous condition,
And straight abandons what he cannot
ease,

Unto the ghostly physic of a Might
Above all second causes, infinite.

So, many grave and great men of estate
In such despair'd times retire away,
And yield the stern of government to
Fate,

Foreseeing her remediless decay ;

Loath in confus'd torrents of oppression,

To perish as if guilty of transgression.

(*'Cautions against Weak Extremities,'*
ft. 107-8.)



*ENDURANCE YET RESIST-
ANCE OF OPPRESSION.*

— Neither makers now, nor members held

Men are, but blanks, where Power doth write her lust ;

A spriteless mass, which—for it cannot weld

Itself—at others' pleasure languish must ;
Resolve to suffer, and let Power do all ;

Weakness in men, in children natural.

(‘Declination of Monarchy,’ ft. 55.)

*ENSLAVERY.*

— These false grounds make Power conceive

Poverty to be the best end of subjection ;
Let him, to judge how much these
mists deceive

First put himself in Poverty's protection
= *condition*,

And he shall find all wisdoms that suppress

Still by misforming, make their
own forms less.

For every open heart knows riches be
The safest gages to keep men in peace ;
Whose natures cannot rest in misery,
No more than flesh can, till her anguish
cease ;

So that who over slaves do tyrannize

By choice, are neither truly great
nor wise.

(‘ Commerce,’ ft. 421-22.)



*LIFE AND PRACTICE OF
RELIGION.*

1. Weak yet Omnipotent.

God is their strength, in Him His are
not weak,

That Spirit divine which life, power,
wisdom is,

Works in these new-born babes a life
to speak

Things which the world still under-
stands amiss ;

The lie hath many tongues, Truth
only one,

And who sees blindness, till the
sun be gone ?

(‘ Religion,’ ft. 65.)

2. *The Church not Limited to the Visible.*

— For ourselves which of that Church
would be

Which—though invisible—yet was, is,
shall

For ever be the State and treasury
Of God's elect, which cannot from Him
fall ;

Arks now we look for none, nor
signs to part

Egypt from Israel : all rests in the
heart.

(*Ibid.*, ft. 95.)

3. *Man's Greatness.*

Questions again which in our hearts
arise

— Since loving knowledge, not humility—
Though they be curious, godless, and
unwise,

Yet prove our nature feels a Deity ;

For if these strifes rose out of other
grounds,

Man were to God as deafness is to
sounds.

(*Ibid.*, ft. 9.)

4. *Human Knowledge Conditioned.*

Besides their Schoolmen's sleepy speculation,

Dreaming to comprehend the Deity
In human reason's finite elevation,
While they make Sense seat of eternity;
Must bury Faith, whose proper
objects are

God's mysteries ; above our reason
far.

(*'Humane Learning,'* ft. 82.)

5. *Faith not Reason.*

—— Not overhard our states
In searching secrets of the Deity,
Obscurities of Nature, casualties of
fates ;

But measure first our own humanity,
Then on our gifts impose an equal rate,
And so seek wisdom with sobriety ;

Not curious what our fellows ought
to do,

But what our own creation binds
us to.

(*Ibid.,* ft. 46.)

6. *Fear.*

— Fear, whose motion fill itself
 improves
 Hopes not for grace, but prays to shun
 the rod ;
 Not to do ill more than do well it
 loves ;
 Fashions God unto man, not man to
 God ;
 And to that Deity, gives all
 without,
 Of which within it lives and dies
 in doubt.

(‘ Religion,’ ft. 23.)

7. *Character's best Evidence of Election.*

Then, till thou find this heavenly change
 in thee,
 Of pride to meekness ; atheism to zeal ;
 Lust to continence ; anger to charity ;
 Thou feelst of thy election no true
 seal ;
 But knowledge only, that poor infancy
 Of this new creature, which must thence
 appeal
 Unto the Father for obedience,
 Judging his hopes or condemnation
 thence.

(*Ibid.*, ft. 44.)

8. *Opinion is not Religion.*

Then man, learn by thy fall, to judge
of neither ;

Our flesh cannot this spirit comprehend ;
Death and new birth in us must join
together,

Before our nature where it was ascend :

Where man presumes on more
than he obeys,

There, straight Religion to Opinion
strays.

(*Ibid.*, ft. 50.)

9. *Holy Scripture.*

This Sacred Word is that eternal glass
Where all men's souls behold the face
they bring ;

Each sees as much as life hath brought
to pass ;

The letter can show life no other
thing :

The heart's grace works to know
what they obey ;

All else profane God, and the world
betray.

(*Ibid.*, ft. 58.)



REVENGE.

Now, Hala, seek thy sex ; lend Scorn
thy wit,

To work new patterns of revenges in :
Let Rage despise to feed on private blood ;
Her honour lies above, where danger is,
In thrones of kings, in universal woe.

Work that which Alaham may envy at,
And men with theirs : that Ill itself
may tremble.

Monstrous, incredible, too great for
words ;

Keep close, and add to fury with
restraint ;

Do not break forth until thou breakest
all ;

. . . . *Horrors they be that have eternities.*

(‘ Alaham,’ ii., sc. 2.)



DOOM.

Alaham. Bear her away : devise, add
to this rack

Torments that *both call death and turn it
back.*

Celica. The flattering glass of Power
is others’ pain ;

Perfect thy work, that heaven and hell
may know

To worſe I cannot, going from thee, go.
(*Ibid.*, iv., ſc. 3.)



SENSE OF SHAME.

Without his God, man thus muſt wander
ever,

See moats in others, in himſelf no
beams ;

Ill ruins good, and Ill erecteth never,
Like drowning torrents not transporting ſtreams ;

The vanity from nothing hath her
being,

And makes that eſſence good, by
diſagreeing.

Yet from theſe grounds, if fame we
overthrow,

We loſe man's echo, both of wrong and
right ;

Leave good and ill indifferent here
below ;

For human darkneſs lacking human
light

Will easily cancel Nature's fear of
shame ;

Which works but by intelligence
of fame.

And cancel this before God's truth be
known,

Or known, but not believed and
obeyed ; .

What seeming good rests in us of our
own ?

How is corruption from corrupting
staid ?

The chain of virtues, which the
flesh doth boast,

Being since our Fall, but names of
natures lost.

In human commerce,* then, let Fame
remain

An outward mirror of the inward mind ;

That what man yields he may receive
again,

And his ill doing by ill hearing find ;

For then, though power err, though
laws be lame,

And conscience dead, yet Ill avoids
not shame.

(*'Fame and Honour,'* ft. 25-28.)

* *intercourse.*

*WOMAN, WIFE, AND MOTHER
UNWOMANIZED.*

[Hala, like Rosa, is dead-set for vengeance against her husband, and, like her with Camena, she will smite him through their child's murder, that her adulterous issue, by Caine, may reign. The nurse appeals, and the reply gives the very *acme* of purged and prodigious hatred. I italicize supreme words.—G.]

Hala. Be that the gage : Man's senses
barren were,
If they could apprehend but what they
feel.
Ills do with place, like numbers, multiply :
The living, dead, malice, affection,
fear,
My womb and I do his affliction bear.

Nutrix. Will you destroy your own ?

Hala. My own are his.

Nutrix. Infamous act !

Hala. Rage doth but now begin.

Nutrix. Can't thou do worse ?

Hala. Else to myself I sin :

Life is too short ; Honour exceeds not
Faith,

That cannot plague offences after death.

Nutrix. Ah ! calm this storm : these
ugly torrents shun,

Of rage, which drown thy self, and all
besides.

Hala. Furies! no more irregularly
run,

But arted: teach confusion how to
divide.

Nutrix. If kind be disinherited in
thee,

Yet have compassion of this orphan State.

Hala. That is the work which men
shall wonder at;

*For while his ruined are, yet mine shall
reign;*

His heirs, but yet true issue unto Caine.
(*'Alaham,' iii., sc. 4.*)



OTHER SHAKESPEREAN TOUCHES.

Meditated Murder.

Solyman. But husht: methinks away
Camena steals:

Murder, belike, in me itself reveals.

Camena! Whither now? Why haste
you from me?

Is it so strange a thing to be a father?

Or is it I that am so strange a father?

(*'Mustapha,' ii., sc. 3.*)

The faults of man are finite, like his
merits :

His mercies infinite that judgeth spirits :
Tell me thy errors, teach me to forgive,
Which he that cannot do knows not to
live.

(*Ibid.*, iv., sc. 4.)

THE END.



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